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Holy Ghost Dispensation.

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THE  
HOLY GHOST  
DISPENSATION.

BY

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## PREFACE.

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The first, fourth, fifth, sixth, seventh, and eighth chapters of the following work were published as contributions to the *Guide to Holiness* in successive numbers during the year 1890.

The second and third chapters have been before the public for several years as a tract entitled "Christ Our Sanctification."

The other chapters have appeared in various periodicals at different times.

In giving to these productions of my pen a more permanent form, I earnestly invoke the Divine blessing upon the book and all its readers.

D. C.

RICHMOND, INDIANA, 1890.



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## CHAPTER I.

### THE DISPENSATION OF THE HOLY SPIRIT.

The third member of the Godhead—or the third person of the adorable Trinity—is never called the Holy Ghost in the Old Testament. He is frequently designated the Spirit of God, still oftener My Spirit, and three times the Holy Spirit. In the New Testament, on the contrary, He is named the Holy Ghost no less than eighty-seven times, while He is called the Holy Spirit only four times. The American members of the Board of Revision would have preferred to employ the name Holy Spirit uniformly in the New Testament, but this was not adopted.

It must not be supposed, however, that there is any difference at all between the two names Holy Spirit and Holy Ghost. Under one designation or the other He is the same Divine Being. His personality and Deity are now acknowledged by all

orthodox Christians. He has been active in all dispensations; but what we wish in this article to emphasize is the grand and glorious fact that we are now living in the dispensation of the Holy Ghost Himself. And in our remarks on the subject, it may be understood that we employ the terms Holy Ghost and Holy Spirit quite indiscriminately, though, following the example of the New Testament, we may *most frequently* speak of the Holy *Ghost*—as the third person of the tri-une God.

By the term dispensation we understand the scheme or economy of grace, by which God ordains "principles, promises and rules" for the guidance and government of His people. We speak of the Patriarchal, the Mosaic and the Christian Dispensations as marking great eras in the history of God's dealings with men, and such an era, the most glorious of all, was inaugurated on the day of Pentecost, and will continue to the end of the age; namely, the Dispensation of the Spirit.

It must not be imagined, however, that

when we speak of the Dispensation of the Holy Ghost we mean that the Father and the Son are excluded altogether from the work of human salvation since the day of Pentecost. Nay, verily. All the persons of the Godhead—in all ages and dispensations—are concerned about this work; that is to say, *the one God* is always active for the redemption of man. The distinction may be stated as follows; viz.: In the Dispensation of the Father—which includes both the Patriarchal and the Mosaic—the Father was specially employed, though even then He used the Eternal Word and the Eternal Spirit as His effective Agents. In the Dispensation of the Son—extending from the incarnation to Pentecost—the great work of human redemption, culminating in the death, resurrection and ascension of the Lord Jesus Christ, was accomplished. In the Dispensation of the Spirit, the Holy Ghost is at work in the great scheme of salvation as He never was before, and as neither the Father nor the Son is at work.

Jesus said: "My Father worketh hitherto and I work," and, again: "I will pray the Father, and He shall send you another Comforter, that He may abide with you forever; even the Spirit of truth." As though He had said: "My Father has been working up to the present time; I am working now; and after I depart, the Holy Ghost will go on working till the end of the age." Thus clearly does the Savior Himself point out the three great dispensations of redeeming grace. Various other divisions and designations have been made by different writers, some making the number of dispensations as high as seven, and others probably being satisfied with two, the old and the new. The above division, however—namely, the Dispensation of the Father, that of the Son, and that of the Holy Ghost—is as convenient as any, and I believe entirely in accord with Holy Scripture.

Nothing is revealed to us as to the operations of the Holy Spirit before our world was created; but at the beginning



of Genesis, "when the earth was without form and void, and darkness was upon the face of the deep, the Spirit of God moved upon the face of the waters." There is no Pantheism in the Holy Bible. The Holy Spirit is no part of the universe which He created, and the universe is no part of Him. He is not the *Anima Mundi*—not the *soul* of the world but the Creator of the world.

All wisdom and knowledge are from Him. He inspired Bezaleel and Aholiab to perform the skillful and cunning work belonging to the tabernacle and its sacred furniture. He qualified prophets, priests and kings and judges for the discharge of their respective duties. He has been striving with men ever since the fall, seeking to restore them again to God's favor. Not only all wisdom and knowledge, but all virtue and goodness are from Him. Without Him men would be hopelessly corrupt and sinful, and would sink into irretrievable perdition.

He operates upon all men, but far more palpably and efficaciously with the aid

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of the written word than without it. The advantage, therefore, is "much every way" to those to whom "are committed the oracles of God."

But when we say that the gospel day is the dispensation of the Holy Ghost, we mean much more than what has been referred to above. We mean what John the Baptist meant when he said "He [Christ] shall baptize you with the Holy Ghost and with fire." We mean what Jesus meant when He said, "It is expedient for you that I go away, for if I go not away the Comforter will not come, but if I depart I will send Him unto you." We mean what the beloved John meant when he said, "the Holy Ghost was not yet given because that Jesus was not yet glorified." We mean what the Church of the hundred and twenty received on the day of Pentecost.

Under former dispensations the Holy Spirit was poured out upon individuals for special purposes: under the new He is poured out upon "all flesh;" namely, upon all God's children. Of old He was

given "partially" and temporarily: now He is given "fully" and "constantly:" He was given in former times to men in some instances even of loose moral character, such as Samson and Jephthah, and given apparently *not* to sanctify them, but to endow them with great physical or intellectual energy. Now He is given to purify the heart by faith, and to endue with spiritual power.

And as the Jewish dispensation was better than the Patriarchal, so the Holy Ghost dispensation is better than the Jewish. It "*exceeds* in glory." "For if that which is done away"—the Mosaic dispensation—"was glorious, much more that which remaineth"—the spiritual dispensation—"is glorious."

Under this blessed dispensation of the Holy Ghost, believers in Jesus are raised to a higher plane of religious experience, and to more exalted privileges, and to more perfect liberty than ever was enjoyed before. More light to the understanding, more holiness to the heart, more peace and joy in believing, more power and efficiency

for service, than God's people ever knew before—such are the grand privileges of the glorious dispensation of the blessed Holy Ghost, under which you and I, my dear reader, are permitted to live.

And besides all this unspeakably precious experience of the individual believer, vouchsafed in the Holy Ghost dispensation, we are permitted also to enjoy, in a measure never before known, the exercise of the different gifts and functions administered by the Spirit for the edification and instruction of the body of believers. There is no well defined distinction between clergy and laity in the New Testament. All God's people took part in the exercises of public worship. "Every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation." There is a work for every one to do in a Holy Ghost baptized Christian Church, and the qualification for the work of Bible school teaching, or the missionary cause, or visitation, or whatever may be the calling of each individual, needs the presence and

power of the Spirit, as does the more prominent work of ministering the word.

Beloved, this gospel dispensation *is* the dispensation of the Holy Ghost. Let us call it so. Let us rejoice in it. Let us rise to its privileges and its obligations. Let us walk worthy of our calling in Christ Jesus. Let us praise Father, Son, and Holy Ghost. Amen.

## CHAPTER II.

### THE HOLY SPIRIT OUR SANCTIFIER.

Many of the Protestant Churches of Christendom are at this time taking a lively interest in a particular form of religious experience known variously as Holiness, Sanctification, Christian Perfection, Perfect Love, The Rest of Faith, The Higher Life, The Life of Faith, Full Salvation; and Christ's Baptism.

This interest is not, as we think, a mere temporary and restless curiosity to hear and learn "some new thing," but the expression rather of a felt *need*—the need on the part of Christians generally of a closer walk with God, and a deeper work of grace in their souls. There are probably tens of thousands of converted people to-day, on both sides of the Atlantic, who have been forgiven much and who love much, but who, nevertheless, are mourn-

ing over their coldness and deadness, the remains of carnality, the tendencies to sin, the evil heart of unbelief, the roots of bitterness, the pride, and ill temper, and impurity, and covetousness and envy, and selfishness that still cleave to them, and make their hearts too much like a cage of unclean birds. Many of these, doubtless, have made up their minds that there is no better state for them in this life than a ceaseless struggle with the inward corruption of their nature, no separation of the soul from sin until the death-struggle is separating the soul from the body, no deliverer and no deliverance on this side of the grave. Others are earnestly inquiring whether there is any hope of freedom from the bondage of sin, *even here*; whether the same Savior who bore their "sins in His own body on the tree," can likewise cleanse them from *all* sin; and whether "a clean heart" and "a right spirit" are in any way attainable while mind and body are still engaged in active and vigorous service for Christ.

Now, if the plain teaching of Scripture, and the experience of thousands of living witnesses, are worth anything, then all these questions must receive an affirmative answer. There *is* a *deliverer*, and there *is* deliverance. There *is* such a state as Holiness, Entire Sanctification, Christian Perfection; sometimes received very soon after conversion, sometimes at a later period, sometimes postponed—always, however, except where conversion itself is a death-bed experience *needlessly* postponed—till the hour of dissolution. It is the privilege and the duty of every Christian who feels the *need* of this blessed experience to press after it, and to obtain it *now*.

#### DEFINITION OF TERMS.

*Conviction* is the work of the Holy Ghost on the heart of the sinner, by which he is made to realize his undone condition and earnestly to desire reconciliation with God.

*Repentance* is change of mind, a firm



resolve to take the necessary steps for securing salvation. It is the result of "godly sorrow" for sin, and of a conviction that we need a Savior.

*Faith* is the acceptance of God's mercy and grace in Christ Jesus. The grace of Faith, or the power of believing, is the gift of God: the act of Faith, or actual believing, is the exercise of that power. When God presents his truth to us, it is not a matter of indifference whether we accept or reject it. He holds us accountable for the exercise of the Faith which he has given us, by accepting Christ as a personal Savior. "He that *believeth not is condemned already.*"

By "repentance toward God and faith in our Lord Jesus Christ," the sinner experiences *Justification*. This is pardon, forgiveness, remission, absolution. By the atonement made upon Calvary the guilt of his sins is taken away, their legal penalties remitted, and his indebtedness canceled: "Jesus paid it all."

He experiences *regeneration*—the new birth—an impartation of spiritual life

by the Divine energy of the Holy Ghost.

He experiences *Adoption*. God takes him into His family for Christ's sake, and he becomes a son. But he is not only a son by *Adoption*, but an *actual partaker of the Divine nature*.

He experiences the witness of the *Spirit* testifying with his spirit that he is a child, and enabling him to cry Abba Father.

All these experiences are co-instantaneous and are conveniently designated by the simple term *Conversion*.

Now, as *Justification* is "that act of God's free grace in which he pardons our sins, and accepts us as righteous in his sight for the sake of Christ, so *sanctification* is that act of divine grace whereby we are made holy.

"*Holiness is sanctification in perpetuity.*" It implies *heart purity, or freedom from sin*. The term *sin* is used in the Bible, either in the sense of *sin committed*—an actual transgression in thought, word, or deed—or *sin indwelling*—that depravity of heart which leads to all sinful acts,

that inward *cause* of which *sins* are the *effects*, that nature which we have by inheritance from our first parents in the fall. In the one sense, sin is a *voluntary violation of the divine law*; in the other, it is an involuntary *state of the heart*: the one meaning implies *guilt*, the other *depravity*; the former requires *pardon*, the latter *cleansing*. The individual who is groaning under the burden of *sins committed*, wants to be *forgiven*; the one who is sensible of his *indwelling corruption* wants to be *cleansed*. One seeks *justification*, the other *sanctification*. Now, our definition of holiness is intended to apply to sin in both these aspects. It is freedom from the *guilt* of sin, freedom also from its *power*, from its *dominion*; nay, from its very *existence*. It is the privilege of souls that have first known their transgressions forgiven by faith in the atoning blood of Jesus, and then their hearts cleansed by the baptism with the Holy Ghost. Their experience does not end with Calvary, but goes forward to Pentecost.

In the unregenerate man, sin *reigns*; in the justified man, sin is *subjected*; in the sanctified man, sin is *removed*. The *outward walk* of the justified and of the sanctified should be precisely alike. The difference is within. I heartily indorse the terse expression of the Salvation Army; viz.: "The unsaved is *under* sin. The justified is *over* sin. The sanctified is *without* sin."

GOD REQUIRES HIS CHILDREN TO BE HOLY.

None that believe in the existence of God will deny that He is a Holy Being. Absolute purity is one of His attributes. And in this He stands alone in the universe. Neither man nor angel can ever attain to the perfection of the Deity. But man was created in "the image of God"—a state of moral purity; a state of *holiness* and innocency; a state in which it was his delight to commune with God, and do His will; a state in which there was no *tendency* to sin, although there was a *susceptibility* to temptation, and

a *liability* to fall. This purity and innocency being lost by disobedience, the plan of salvation by Jesus Christ contemplates nothing less than its restoration. In the fall our hearts are depraved—loving that which is evil, inclined to sin; corrupt, deceitful, “desperately wicked;” and we need, therefore, not only the pardon of our transgressions, but such a cleansing and purifying of our hearts that we may love God supremely, and our neighbor as ourselves. *He who does this is a holy man.*

There are doubtless differences which need not detain us, between the perfection of Adam before the fall, and the Christian perfection which is the subject of this essay. These differences arise chiefly from the diseased and imperfect physical organization which now appertains to our race, and which did not appertain to Adam; in consequence of which, the mind, through its connection with such a body, is liable to false perceptions and erroneous judgments.

Mistakes in judgment will lead to mis-

takes in practice, even in the most holy person; and thus we conclude, that, while it is the privilege and duty of the Christian to expect, in the fullness of Christ's salvation, *a complete deliverance from sin*, and a restoration into man's original condition so far as *moral purity* is concerned; yet, *in the present state of being*, he must ever be subject to *weaknesses, infirmities, and mistakes*.

Beloved reader, answer not to me, but to thyself, in the searching light of God's Holy Spirit, these questions: Having been forgiven, *am I also holy?* Has God's will in reference to me, *even my sanctification*, been accomplished? Does the blood of Jesus Christ cleanse ME from all sin? And if truth compels thee to give a negative answer to these inquiries, then ask thyself further, *when does God command me to be holy?* When am I to be sanctified and cleansed? Is it far in the future, when I shall have grown in grace, developed and strengthened my Christian virtues, and become more worthy of this great salvation? Is it on a bed of

death, or just as I am in the struggles of dissolution, that God wills my sanctification? Will my graces and virtues sanctify me? God give thee grace, dear Christian reader, to answer No, no, no, none of these can sanctify me. It is Jesus that must sanctify me when I am dying. It is Jesus that must sanctify me at any time in the future. *It is Jesus that can sanctify me NOW.*

#### PREREQUISITES FOR THE ATTAINMENT OF HOLINESS.

First, it is necessary for one who would become holy to *believe that holiness is obtainable*. It is contrary to the nature of things that an individual should make a *serious effort* to do an act which he believes cannot be done, or to obtain a thing which he believes to be unobtainable. The human mind is so constituted that it will *not put forth a volition* to accomplish a thing which it believes quite impossible; and so if a man rejects the doctrine of holiness—if he believes

that there is no possibility of getting rid of sin in this life, if he thinks that, however heavy the burden, he must needs carry it to the end—that he can expect no deliverance till death comes to his relief—the result is, that, according to his faith, or want of faith, it shall be unto him. There is just one way of receiving not only holiness, but every other gospel blessing as well, and that is *by faith*. “*If thou canst believe, all things are possible to him that believeth.*”

But secondly, it is not only necessary that one who seeks holiness should believe in the obtainability of holiness, but also that he should earnestly and sincerely *desire to be holy*. *He must be convicted for sanctification*. He must be so enamored of holiness that he will determine to have it at whatever cost. He must be willing to sell all that he has that he may obtain the hidden treasure. Believing the doctrine already proved, that God is able and willing to make him holy, he must maintain a fixed, unalterable resolve, that with this Divine aid the



unspeakable blessing shall be his own. It must be the constant petition of his inmost soul. "*Create in me a clean heart, O God, and renew a right spirit within me.*" +

#### OF CONSECRATION.

It is a confusion of terms to confound this with *Sanctification*. The consecrating act is our own; the sanctifying grace is from God. Consecration is necessary to sanctification, but not identical with it. Sanctification implies consecration, but it also implies more. The term *consecration*, as we here employ it, means simply the total surrender of ourselves to God—with a fixed purpose to abandon every known sin, and to be wholly the Lord's. The grace that gives us the power to make such a total surrender is from God, but the surrender itself is a voluntary act of our own. God recognizes our feeble human agency, notwithstanding the fact that this agency without His Divine aid will be entirely unavailing. Every consecration made solely in our own

strength, relying upon our good resolutions and our firmness of purpose alone, will be sure to result in failure. But it is necessary to bring into exercise all the strength of will we possess in the act of surrender, and then to rely upon God for ability to keep the covenant we have made with him. That is to say, we must *do all we can*, and every justified Christian certainly has the power to do something in this direction. When he came to Christ for pardon, he was *dead* in trespasses and sins, and *could only surrender himself to be saved*. But every forgiven soul is measurably quickened—*there is some life in him*; and it is to this class—justified Christians—that Paul addresses his admonition: “Yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God.”

This act of consecration ought to be made deliberately and thoughtfully, with a full appreciation of our relations to God, and a just appreciation of the fact that having willfully wandered from Him,

and rebelled against Him, we have, through His mercy in Christ Jesus, been "bought with a price," and hence are emphatically "not our own."

Consecration must not be a temporary thing, for a temporary purpose, but it must include the whole period of our existence, our whole time, and our whole eternity. Many Christians are willing to give up something to the Lord. Some are willing to give up much. But the consecration we are now considering requires us to give up all. It is true that our wants in this world are many; but "*your Heavenly Father knoweth that ye have need of all these things.*" We must trust ourselves wholly in His hands, with an entire willingness *to be, to do and to suffer* whatever His sovereign will may ordain. (1) We must contentedly *be* what He would make us—heralds of the Gospel or doorkeepers of His house—missionaries abroad or feeders of the flock at home—anything, or, if such a thought were possible, *nothing*, in His church. (2) We must *do* what He would

have us do, and be just as ready to refrain from doing when he bids us—go or stay—speak or be silent—work or wait—march or halt—fight in the field or rest in the camp—just as He may direct.

(3) We must *suffer* with resignation whatever He permits to come upon us—afflictions and temptations, “if need be”—“fiery trials,” if such be dispensed to us—loss of health, loss of friends, loss of property, loss of reputation, if He sees meet to deprive us of these blessings. Body, soul, and spirit—mind, will, affections—time, talents, possessions—all that we have, and all that we are, must be His—wholly His, and His forever. If *special tests* of our obedience are required, let us not fail to accept them. Sometimes a very small thing is presented to the mind of a seeker after holiness—some act to be done or some indulgence to be surrendered—and because of its very insignificance he refuses to entertain the thought, and so *misses the blessing*. In other cases, perhaps, some great thing or some intensely repulsive thing has been

set before the mind as what would be required if a full consecration were made, and Satan has whispered, *you know you could NEVER endure that!* and too often the soul that was on the point of entering into rest has been driven back into the wilderness for fear of these dreadful giants.

Oh, that Christians everywhere would cease to distrust Christ; that they might realize that His "purposes are purposes of love;" that His plans concerning them are plans far more blessed than any that they can devise for themselves; and that trusting Him fully is only casting themselves into the arms of a loving Savior, who will not require anything from them without giving them strength to perform it—who will not allow any affliction to come upon them in which *He* is not afflicted—who will not lead them along any thorny path without Himself treading it with them—who will not suffer them to be tempted above that they are able, but will always "make a way of escape that they may be able to bear it.

Such a consecration as we have been considering, made under the influence of the Holy Spirit, thoughtfully, unreservedly, irrevocably, and in reliance upon Divine assistance, is necessary to the obtainment of holiness; because we cannot, with any show of reason, believe that God will bestow upon us that wondrous blessing, while we are living in a state of voluntary rebellion against Him. So long as we indulge any known sin, or omit any known duty, *we cannot have the faith to believe that God will sanctify us wholly; and without faith it is just as impossible for the believer to be sanctified as for the sinner to be pardoned.* Christians are often complaining, and doubtless with justice, of their own lack of faith. There are comparatively few who have a faith so clear and appropriating, as, in the language of the Savior, to "remove mountains." And if our faith is dim and weak, is it not because our consecration is imperfect? Is it not because we are keeping back a part of the price? By retaining a little self-life in our

hearts, are we not making it impossible that we should believe in God fully, and trust in Him confidently, and obey Him implicitly? Absolute and unconditional surrender to God is what we must submit to if we would have a faith that staggers not at the promises of God through unbelief.

## CHAPTER III.

### THE HOLY SPIRIT OUR SANCTIFIER—CONTINUED.

But consecration is not synonymous with holiness, nor all that is requisite for the obtainment of that blessed experience. Consecration is a voluntary act of our own, generally made in a formal and definite manner, often in express words, and by many in writing. By this act we surrender our all into the hands of God, and enter into covenant relations with Him. But the work of sanctification is His, not ours, and so, after thus giving ourselves to Him, we are to rest in His promises; and *ask in faith to be baptized with the spirit, and sanctified wholly.*

It is Christ, not his own faith, nor repentance, nor prayer, that justifies the sinner—albeit the repentance, the faith, the prayer, are all necessary to the bestowment of pardon by Him. It is



Christ, not consecration, nor faith, that sanctifies the believer—albeit consecration and faith are necessary to the bestowment of holiness by Him. Both the one and the other are needful. *It is not sufficient to give all—we must also take all.* It is not enough that we lay our offering, which includes ourselves and everything that pertains to us, on the altar. We must also believe that the offering is accepted, and that “*the altar sanctifieth the gift.*” Such a consecration as we have described cannot fail to find acceptance with God. The proof that it does so does not lie in the fact of our believing, but in the *veracity of God.* Hear what He says: “*Wherefore come out from among them and be ye separate, saith the Lord, and touch not the unclean thing*” (consecration), “*and I will receive you, and will be a Father unto you; and ye shall be my sons and daughters, saith the Lord Almighty*” (acceptance). It is God’s unchangeable and everlasting *Truth* revealed to us in His *promises* that determines the certainty of the result.

We know that our consecration is accepted—not because of any preconceived feelings being realized—not because of any rapturous emotions, or any extraordinary visions, or exalted imaginations—*but because God says so*. But, notwithstanding the promises are yea and amen forever, we shall not realize them to be so to ourselves if we do not take the Promiser at His word. The Christian begins to live by faith. He continues to live by faith. He walks by faith. He receives every gospel blessing by faith. All his soul's needs are supplied by faith. He is justified by faith. He is sanctified by faith.

The blood of Jesus is the ground of our sanctification. Hence we are sanctified by the blood. The truth of God as revealed in Scripture is the *channel* through which the cleansing efficacy of the blood is brought through the Spirit in contact with our hearts. Hence we are sanctified by the *truth*. The Holy Spirit is the active and effective *agent* in this purifying process. Hence we are sancti-

fied by the *Spirit*. Our own *faith* is the instrumental means of receiving this wondrous blessing. Hence we are sanctified by *faith*.

This experience does not come to all in the same way, though its effects are alike precious in all. With some it is a Pentecostal effusion—the rushing of a mighty wind—the whirlwind and the earthquake prostrating everything before it, and causing its recipients to speak with new tongues, and glorify God, whilst the multitude wonder or scoff. With others the blessing comes in moments of quiet calm, when all outward commotions have ceased, when the faculties of the soul are hushed, and restful, and expectant, and it comes as a “still small voice,” whispering in the ear of the soul, and diffusing a sweet and tranquil joy through the whole spiritual being. By this inward baptism the heart is cleansed—freed from sin. In this spiritual baptism the believer receives, also, the “endowment of power.” This is nothing else than a qualification for the work to which

God calls him—power to impress men's minds and win their souls to Christ. This is totally distinct from and independent of learning or eloquence, and is sometimes exerted without the consciousness of its possessor, by his very looks and actions, strongly affecting beholders and betraying him that he has been with Jesus. It is a mysterious enduement, doubtless, but none the less real. Witness the preaching of Peter on the day of Pentecost under this wondrous baptism. "And the same day there was added unto them about three thousand souls." No man can receive Christ into his heart, and have Him to dwell there by faith, without an immense addition to his effective energy. "I can do all things through Christ which strengtheneth me." *The baptism is one*; but there may be many successive *girdings* and *fillings* according to God's free mercy and the believer's individual need, as well as the service to which he may be called. To the believer who has thus been sanctified, there is need no less than before of a con-

stant abiding in Christ. In sanctifying a soul the Holy Spirit does not place it beyond the reach of danger nor beyond the possibility of sinning. To everyone who is sanctified there comes a definite moment when he can say, "Jesus saves me—saves me now;" "the blood cleanseth—cleanseth now." If the same faith continues, when another moment comes he can still say "it cleanseth"—and still another moment, "it cleanseth"—and so for a day, or a year, or a life-time. Just as needful is it that there should be a constant momentary exercise of faith in Christ for the maintenance of our spiritual life, as a constant momentary breathing to keep up our physical life. The Christian's life is a life of faith, and a life of faith is a life *by the moment*.

## REMARKS.

There may be in some a slight shrinking from the positive and unequivocal names, *Sanctification, Holiness, Baptism with the Holy Ghost*. But these terms are script-

ural, and *therefore* the best of all. It may be a severe, but it is doubtless a salutary test of our faith to be willing to be spoken of reproachfully as among the *sanctified*. But let us not be ashamed nor afraid to acknowledge with thankfulness any blessing, however great, any salvation, however full, which is promised us in the will of our Father. "This is the will of God, even your sanctification." "Holiness becometh Thy house, O Lord, forever." "Ye shall be baptized with the Holy Ghost not many days hence."

Thou shalt call his name Jesus, for he shall save his people from their sins." To be holy is not to be perfect in body—it is not to be perfect in mind—it is not to be infallible in judgment—it is not to be exempt from mistakes in practice—it is not to be beyond temptation, nor beyond the possibility of falling—it is simply to be *freed from sin*.

And do those who are sanctified have no need to watch and pray? Yes, verily. They watch themselves little, but they watch Jesus much. "Lord, what wilt Thou

have me to do?" is their constant inquiry. They desire a tender conscience that will move at the slightest intimation of His will, as the branch waves to and fro at the gentle touch of the breeze. They watch, that nothing may separate them from Christ. They watch, that they may retain possession of the goodly land. If the enemy approach, they watch, to be hidden in the cleft of the Rock. And do they not pray? Why, they dwell in an atmosphere of prayer; their life is a continual prayer. They alone know what it is to pray without ceasing! They perhaps exhibit in their prayers less agonizing, and more resting, than others; less struggling, and more believing; fewer importunate requests, and more joyous thanksgivings. But none are oftener on their knees, either in the closet or the public assembly, whether for themselves or others, than the sanctified believers in Jesus. And none take so much delight as they in the prayerful perusal of the Holy Scriptures. They find them all aglow with the doctrine of holiness so

precious to their souls. Every means of grace prized by one who is justified, is doubly prized when he is sanctified. There is no self-complacent resting in their state or attainments, as if there were no further danger and no more need of care. Their rest is not in what they have attained, but in Jesus. It is not that they have no need, but their need is all supplied in Jesus. It is not that Satan has ceased to tempt them, but that they are victorious in Jesus. It is not that they have no sorrow, but that in Jesus their sorrow is turned into joy. It is not that they have no care, but that they cast their cares on Jesus. It is not that storms and floods do not come, but that they are founded upon the Rock, Christ Jesus. None so truly or so humbly as they can adopt the language of George Fox, "We are nothing; Christ is all."

Such, reader, is this great salvation. It is for thee and for me, and for all who will accept it. Dost thou believe in it? Dost thou earnestly desire it? Art thou willing to pay the price of an abso-



lute and unconditional surrender to Christ to obtain it? Hast thou faith to lay hold of it? *Then it is thine, "And we which have belived do enter into rest."* And having entered in, let us not hesitate to honor our Master, by confessing on suitable occasions what He has done for our souls. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." We shall expect our Savior to confess us *with His mouth*, before the Father and the holy angels, for "the king shall say unto them, Come, ye blessed of my Father," etc.; and shall we be backward in confessing Him with the mouth before our fellow-men? Our tongues must be consecrated to Him with the rest of our members. We must render unto Him the "fruit of our lips."

And this full salvation is the great need of the church to-day. Christ "loved the church, and gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glori-

ous church, not having spot nor wrinkle, nor any such thing, but that it should be holy and without blemish!"

Such must be the bride of Christ!—spotless, pure, arrayed in fine linen, which is the "righteousness of saints." When Zion shall indeed thus put on her beautiful garments—when the church on earth shall awaken and put on her strength—then she shall "arise, shine"—then shall she "come up out of the wilderness, *leaning on her beloved*, clear as the sun, fair as the moon, terrible as an army with banners." "Moreover, the light of the moon shall be as the light of the sun, and the light of the sun shall be seven-fold as the light of *seven days*."

*"Glory be to the Father and to the Son, and to the Holy Ghost, one God over all, blessed forever. Amen"*

## CHAPTER IV.

### THE HOLY GHOST AN OBJECT OF WORSHIP, PRAISE, AND PRAYER.

The Holy Ghost is one in essence and nature with the Eternal Father, and the Eternal Son. The Holy Ghost is a Divine personality. The Holy Ghost is God. He is the third person of the adorable Trinity. He is united with the Father and the Son in the baptismal formula, and in the Apostolic benediction. In the Revised version of the New Testament He is everywhere correctly represented by the personal pronouns *He*, *His*, *Him*, and never by *it*. \*There can be no doubt that His personality and His Godhead are clearly taught in the Scriptures of truth.

Such being the facts, our reason would teach us that acts of worship, adoration,

\* The only exception I believe is I Peter i. 11. and it is difficult to see a sufficient reason for that, Of course the word *Pneuma* (Spirit), is neuter in the original, but this is surely no argument against the personality of the Holy Ghost.

praise and prayer addressed to the Holy Ghost would be eminently right and proper—yea, and even obligatory. Every command by which the worship of God is enjoined upon us, implies the duty and the privilege of worshiping the Holy Ghost.

But we are not left to the deductions of reason alone in so important a matter. The Scriptures, by implication at least, if not by positive precept, enjoin upon us the duty of associating the Holy Ghost with the Father and the Son, in worship, praise, and prayer. The apostles were commanded to go and make disciples of all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost—*one* name, but three distinct personalities. The very words seem to carry with them the idea of a religious acknowledgment on our part of the three persons of the Godhead, and that too, in an equal degree, in all our worship, our faith, and our obedience. As Christians we are consecrated and dedicated to the worship

and the service of the Father, the Son, and the Holy Ghost—not of the Father alone, but of the Son also; not of the Father and the Son alone, but of the Holy Ghost also.

The benediction at the end of the second Epistle to the Corinthians is "an indirect prayer." "The communion of the Holy Ghost" implies power, life, and holiness imparted to the disciple through Him. And if He is the Dispenser of such unspeakable spiritual blessings as these, should we not pray to Him for them, and praise Him for their bestowal?

In Philippians iii. 3 (R. V.) occurs the expression, "We are the circumcision who worship by the Spirit of God." Both the original Greek—as I believe—fully justifies the rendering "who worship the Spirit of God"—and we are informed that in the Coptic version it has that meaning. (See Bickersteth.)

In Revelation i. 4, 5, we have an invocation of 'grace, mercy, and peace upon the seven Churches of Asia, from Him which is, and which was, and which is to

come; and from the Seven Spirits which are before the throne; and from Jesus Christ, the faithful witness, the first begotten of the dead, and the Prince of the kings of the earth." By "the Seven Spirits which are before the throne," we are to understand, according to the best commentators, "the one Eternal Spirit of God in the perfections of His attributes and the multiplicity of His gifts." This being admitted, the passage is a palpable instance of the beseeching of spiritual blessings from the Holy Spirit, "coördinately with the Father and the Son."

Another example of the same thing is found in the *trishagion*, or the *three holies* as found once in the Old Testament (Isaiah vi. 3), and once in the New (Revelation iv. 8.) In Isaiah's vision we are not left in doubt as to the glorious person who sat upon the throne, for in John xii, 41, we read, in direct reference to the passage referred to above, "These things said Isaiah, because he saw His (Christ's) glory; and he spake of Him" (R. V.) But the same scripture is referred to

by the Apostle Paul in Acts xxviii. 25, and his language is, "Well spake the Holy Ghost by saiah the prophet unto your fathers." Hence we conclude that the glory of the Lord Jehovah was in that instance revealed by Jesus Christ—and the voice of the Lord Jehovah was uttered by the Holy Ghost. Hence the "Holy, holy, holy," was directed to the glorious Trinity—the Father, Son, and Holy Ghost—and we may reverently believe that it was thrice repeated by the seraphim, in recognition of the plurality in unity of the adorable God-head—each distinct personality in the one God, receiving the same ascription and the same worship.

In the fourth and fifth chapters of the Apocalypse we have another view—given in vision to the apostle on Patmos—of the celestial worship. A throne is set in heaven, and on it is Jehovah. This I infer from the fact that at the end of the fourth chapter He is worshiped simply as the *Creator* of all things. But in the fifth chapter we read, "And I saw in the midst of the throne, and of the four liv-

ing creatures, and in the midst of the elders, a Lamb standing as though it had been slain, having seven horns and seven eyes, which are the seven Spirits of God, sent forth into all the earth." Here we have not only the indivisible union between Jehovah, the Lamb, and the Eternal Spirit; but the prefiguring also of the Comforter to all God's people in every land.

Hence we may infer with confidence that when the everlasting Father, together with the Lamb of God, received that homage from the intelligences of Heaven, the seven Spirits or the Holy Spirit must have received it with them; and most appropriate in this view is the threefold adoration, "Holy, Holy, Holy Lord God Almighty, which was and is and is to come." The vision of John, therefore, like that of Isaiah, shadows forth the worship of the heavenly hosts with which they honor the Father, the Son, and the Holy Ghost in the eternal world.

And whilst it is a rare thing to hear from our pulpits a direct supplication



addressed to the Holy Spirit, yet the hymnologists have recognized Him in the beautiful language of poetry, as a proper object of adoration and praise. Hear good old Isaac Watts singing in the early part of the eighteenth century in strains like these:

“Come, Holy Spirit, Heavenly Dove,  
With all thy quickening powers;  
Come shed abroad a Savior’s love,  
And that shall kindle ours.”

Listen again to the seraphic strains of Reginald Heber:

“Holy, Holy, Holy Lord God Almighty,  
Early in the morning our song shall rise to Thee;  
Holy, Holy, Holy, merciful and mighty!  
God in three Persons, blessed Trinity.”

And again to M. M. Wells:

“Holy Spirit, faithful guide,  
Ever near the Christian’s side;  
Gently lead us by the hand,  
Pilgrims in a desert land;  
Weary souls for e’er rejoice,  
While they hear that sweetest voice  
Whisp’ring softly, wanderer come!  
Follow me, I’ll guide thee home.”

Here are sweet and earnest prayers addressed to the Holy Ghost; and who can doubt that when they are sung from a sincere heart, He hears and answers?

Pray then, beloved, to the Holy Ghost. We are in His blessed and glorious dispensation. It will aid you much in forming a distinct idea of the Holy Spirit, to address Him as God, to talk to Him, to commune with Him, to hearken to His voice in the innermost recesses of the soul—and to obey it. Cultivate the acquaintance of the blessed Spirit in every possible way—by prayer, by faith, by obedience, by walking in the light. And you shall find Him in very truth an ever-present Guide and Comforter. Praise the Lord.

## CHAPTER V.

### INTERCESSORY FUNCTIONS OF THE HOLY GHOST

In 1 John ii. 1 we are told that "If any man sin we have an Advocate with the Father, Jesus Christ the righteous." But the word here translated Advocate is the same which when applied to the Holy Spirit, in the 14th, 15th, and 16th chapters of John's gospel, is translated Comforter. The word Paraclete may be used for the original in each of the passages referred to.

Whilst, therefore, the Divine Son of God is preëminently our Great High Priest who ever liveth to make intercession for us, it is nevertheless true that the Holy Spirit also in a very important sense is our Intercessor, within His own sphere—and it is this particular office of the Holy Ghost that we propose now to consider and by His own gracious assistance to elucidate.

And in the first place, I remark that while Christ intercedes *for* us before the Father's throne in glory, the Holy Spirit, on the other hand, intercedes *within* us by begetting a clear perception of the things we really need, and an ardent, often *unutterable desire* for these things, together with a *fixed belief* that God will give them to us in answer to prayer. It is not that the Spirit Himself groans, but that He begets within us the "groanings which cannot be uttered."

The whole matter is beautifully set forth by St. Paul in Romans viii. 26, 27: "Likewise the Spirit also helpeth our infirmities; for we know not what we should pray for as we ought; but the Spirit Himself maketh intercession for us with groanings which cannot be uttered. And He that searcheth the hearts knoweth what is the mind of the Spirit, because He maketh intercession for the saints according to the will of God."

Now the promises of God include all possible good—they exclude all possible evil—they provide for the supply of all

our need—they assure us that all things work together for good to them that love Him—they take in all possible emergencies and all possible circumstances. And it is evident that we can desire nothing more than what has just been expressed—we could not ask more than that all evil should be excluded from us and all good granted to us, and all needs supplied, and all emergencies met.

But just here come in our infirmities. Amid the thousands of objects and interests presented to us, we, in our weakness and shortsightedness, are unable to determine just what would be good for us, and what would be the reverse. We should be constantly tempted to ask for those things which are *pleasant*, while God might see what we would fail to see—that the thing which seemed to us *pleasant* might not be a *good*, but an *evil*; and while He might see also that the medicine of suffering was for us, at the time, precisely the greatest *good*.

But what we do not know, the Holy Spirit does know. He knows just the

things which are best for us. He knows also just the things which God is willing to give to us in answer to believing prayer. And so He comes to the aid of our infirmities; He begets the ardent desires, the speechless longings, the unutterable groanings, the effectual prayer.

This is what it is to have the true spirit of prayer. This is "the spirit of grace and of supplications. This is "praying in the Holy Ghost." This kind of prayer is not simply the natural desire of the human heart expressed in words. It is *supernatural*. It is the voice of the Divine Spirit speaking from the depths of man's inner consciousness. It comes from God, and goes back to God. It is always heard and always answered.

Sometimes the answer to the prayer thus produced in the heart by the Holy Spirit is to be received through human instrumentality. In such cases the same Holy Spirit who works into the heart the unutterable groanings, will also work in the heart of the individual through whom the answer is to be received, the

thoughts, the dispositions, the powerful impulses, which induce him to act in accordance with the prayer.

This has been illustrated times without number, in cases of urgent physical want, when God's children, pressed by necessity, having, it may be, no food or no fuel in the house, and no means to obtain the things absolutely necessary to their existence, have laid their cases before God in the prayer of faith wrought by the Holy Ghost. Under these circumstances, again and again it has been true, that the same Holy Comforter who led His suffering servants or hand-maidens out in prayer, has also at the same moment urged powerfully upon other persons the immediate necessity of going to the sufferers, whose pressing want was, it may be, quite unknown to them, with offers of assistance. We are the children of the King, and our Father is rich, and He is able and willing to provide for His own. Let us never doubt nor distrust Him, even when every cistern fails.

In other instances the answer to the "prayer of faith" is to be obtained through the operations of nature. It is a matter of ridicule, not only among the unsaved, but even among many professing Christians, that God's children should pray for rain in time of drought, or for changes in the weather at other times, when crops are suffering and the means of subsistence likely to be cut off. But most certainly under the former dispensations this very thing was commanded and practiced. Hear the testimony of Scripture: "Elijah was a man subject to like passions as we are, and he prayed earnestly that it might not rain, and it rained not on the earth by the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit." In both cases we cannot doubt that his prayer was begotten by the Holy Ghost. Again: "Ask ye of the Lord rain in the time of the latter rain"—that is, in time of drought when the latter rain was needful for the ripening of the crops—"so the Lord shall



make bright clouds, and give them showers of rain, to everyone grass in the field." Ah! beloved, as Christians we need to rise above the deification of all second causes. I admit that as a rule it may be wise to leave the weather in the hands of the All-merciful One "who maketh His sun to rise upon the evil and upon the good, and sendeth rain upon the just and upon the unjust;" but if the Holy Ghost inspires prayer for rain, or the withholding of rain, it is just as sure to be answered under the Gospel dispensation as under the Jewish Theocracy.

The very same principle, as I regard it, gives the *true* explanation of *true* faith-healing.

We cannot command faith for the recovery of the sick, because we do not know whether such recovery in each individual case may be a *good thing* or not. In the meantime we are not to forget that *life* is a good thing, and has been intrusted to us to keep as long as we can; and so while we do not know God's will we are perfectly justified in doing two things:

(1) To avail ourselves of the skill of the physician and the scientific use of remedies, and (2) to offer up continually the *prayer of hope*, with the submissive addition expressed or implied "*Thy will be done.*"

But if, under these circumstances, the Holy Spirit begets within us the "unutterable groanings" for the recovery the patient, and the true prayer of faith, then such prayer, as James puts it, "*shall save the sick,*" and for the best of all reasons—because the same blessed Spirit who inspires the prayer, energizes also in the body of the sufferer, rebukes the disease, and brings back the vigor of health.

Again, if our hearts are drawn out by this Heavenly Agent to pray for greater spiritual blessings upon ourselves or others—to pray, for instance, for perfect love, or for Christ's baptism with the Holy Ghost upon ourselves or other consecrated Christians, or for a revival in our Church or community or elsewhere—then just the things we are thus moved

to ask for, our Heavenly Intercessor will Himself pour out upon us—showering down His spiritual blessings in answer to the prayer which He has Himself wrought in our souls.

Dr. S. A. Keen, in his admirable "Faith Papers," gives an improved translation of James v. 16: "The prayer of a righteous man, being energized, avails much." It is true, my dear reader, the prayer of a righteous man is oftentimes energized by the Divine Paraclete—in which case it is always effectual.

First, He illuminates the soul; He shows the true believer just what things are good for him, and just what things God is willing and desirous to give him. Next, He produces such ardent desires for these very things as he who is about to receive them is wholly unable to express by words—at least with anything like completeness. They are best described in the words of the blessed Spirit Himself, "unutterable groanings." Lastly, He breathes into the longing, hungry, panting soul, the full assurance

of faith that all these things are His—  
and lo, according to his faith it is done  
unto him! Glory be to the Triune God  
forever, for the intercessory work of the  
Divine Paraclete. Amen. Hallelujah.

## CHAPTER VI.

### THE ANOINTING AND HEALING OF THE SPIRIT.

Under the Jewish dispensation, prophets, priests, and kings were anointed with oil. The Lord said unto Elijah in the "still small voice" upon the mount, "Go, return on thy way to the wilderness of Damascus: and when thou comest, anoint Hazael to be king over Syria, and Jehu the son of Nimshi shalt thou anoint to be king over Israel: and Elisha the son of Shaphat, of Abel-meholah, shalt thou anoint to be prophet in thy room."

In the 30th chapter of Exodus we have very minute directions as to the ingredients of the holy anointing oil, and the manner of its compounding after the art of the apothecary; and we are told that with this precious oil, not only the tabernacle and all its appurtenances, including the altar, were to be anointed, but also the priests themselves.

I suppose that no careful reader of the Bible can doubt that the anointing with oil, which is thus described and alluded to in many passages of the Old Testament, is emblematic of the Holy Spirit, and His divine work in enduing and qualifying the believer for the position he is to occupy in the Church of Christ. The man who was anointed to be a priest received, no doubt, in direct connection with such anointing, the priestly qualification; and the same was true of the prophet and the king in their respective offices.

There is also much instruction in the *prohibitions* given to Moses as to the use or abuse of this precious oil, as well as the precious *perfume*, which immediately follows, in the same chapter. *It was not to be poured upon man's flesh.* And yet we read in the 133d Psalm that true unity among brethren "is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard: that went down to the skirts of his garments." No doubt, therefore, the suggestion of

Dr. Sheridan Baker, that the priests were *mitred* before the anointing, is correct. In that case the oil might touch the hair and the beard, but not the flesh. And as the flesh is frequently used in Scripture to represent the natural corruption of the human heart, we ought to see that no one need expect what John calls the "unction from the Holy One," and "the anointing," till the *flesh is dead*, or, at any rate, that the Holy Spirit will not be given to qualify and to endue with power anyone who seeks Him from any selfish or fleshly motive.

Again, the sacred oil was not to be poured upon any stranger. None but the true Israel were to be thus anointed. If Hazael was really *anointed* to be king of Syria, of which we have no record, it is not likely that the holy anointing oil was used in his case. He was made king of Syria in order that through him the Lord might chastise his rebellious people of Israel for their sins. Most likely, therefore, the direction given to Elijah to "anoint" him king over Syria, was sim-

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ply a symbolical prophecy that Hazael should be raised to the throne.

And so, under the gospel dispensation, the enduement of the Holy Spirit is only given to those who are converted to God. These are the true Israel, and upon these, and these only, is the Spirit poured out in His fullness. It is true that He *strives* with the sinner. He enlightens, and awakens, and convicts, and persuades the unsaved world to come to Christ. He regenerates the believing penitent, and makes him a child of God, and an heir of His glory. Then, and not till then, is such an individual ready to be a candidate for the Holy Ghost baptism, and for the heavenly anointment.

Once more, the Israelites were strictly forbidden to *counterfeit or imitate* the holy anointing oil, or the sacred perfume. To do so involved the fearful penalty of excision from God's people. Oh, my brethren, may God forbid that any of us should try to substitute learning, or eloquence, or culture, or natural talents, for the essential "anointing which abideth



and teacheth." May God forbid that you or I should complacently trust in the fragrance of a good moral character, or in natural sweetness of disposition, or in the refinements of our civilization, without bringing forth in our daily life the *genuine* fruits of the Spirit, and the heavenly *perfume* of a holy heart. Remember that Jannes and Jambres withstood Moses by imitating him, and that for every true work of grace in the heart of man, the devil has his deadly counterfeits. He exhibits on every hand bogus conversions, and bogus sanctifications, and bogus anointings. BEWARE OF HIM!

Now, we are not to forget that under the Christian dispensation *all* God's children are kings and priests, for the Holy Ghost speaks by the Apostle Peter these glowing words: "But ye are a chosen generation, a *royal priesthood*: a holy nation, a peculiar people;" and through the beloved John in the Apocalypse: "Unto Him that loved us, and washed us from our sins in His own blood, and hath made us *kings and priests* unto God and

His Father." Beloved, these are our real titles. We are the Lord Jesus Christ's nobility, and like the kings and priests of old, let us see to it that we *have our anointing*. Amen.

But we must have our *sealing* also. "*Sealed* with that Holy Spirit of promise." "*Sealed* unto the day of redemption." "The foundation of God standeth sure, having this *seal*, the Lord knoweth them that are His.

The seal of the Holy Spirit is God's mark impressed upon His children, to declare their genuineness, and to assert His own ownership of them. In human affairs, *seals* are attached to legal documents to make valid the claims and titles of property-owners. They are affixed to documents of state, to show that these have the sanction of human sovereigns or human governments. The seal also secures the *safety* of the object sealed, to the full extent of the power of him who affixes it.

Apply these thoughts to the sealing of the Spirit. Whoever receives this seal-

ing *belongs to God*. He is no longer his own, because he has been bought with a price, and the Purchaser has placed His *proprietary seal* upon him. None but a *real* Christian—one who has sincerely repented and forsaken his sins, and believed the gospel—can ever obtain this blessed sealing. God will not permit the mark of His blessed Divine ownership to be attached to anything that is bogus. The hypocrite will never be sealed with that Holy Spirit of promise. O for a revival of pure, unadulterated, genuine, Holy Ghost religion, amongst all the Churches of Christendom! O for a sealing like that of the Revelation—even in the “foreheads” of God’s children, that nothing might hurt them!

For this sealing of the Holy Spirit is *safety*, as well as Divine indorsement, to him who receives it. It is God’s warning to all enemies to keep away from His redeemed ones. It is forbidding every wolf to come near His flock. It is saying to Satan and all his emissaries

"Touch not mine anointed. Do my prophets no harm."

And while all who are thus sealed are known unto God, in a subordinate sense the world knows them also. It was said of an eminent Christian merchant that "he had the ten commandments graven on his face." "*That the world may know,*" says the Lord Jesus, "that Thou hast sent me, and hast loved them as Thou hast loved me." Those that have God's seal upon them, however humble or obscure they may be in their outward circumstances, yet, like their Blessed Master Himself, they "cannot be hid." O that we Christians might all be so full of Christ and His Spirit that even the world would recognize the seal, and so many of them be drawn to accept the same Savior from whom we have received the anointing and the sealing!

The anointed and the sealed! These are the men and the women who have renounced the world, and of whom the world is not worthy, these are the men and women who in time of persecution

have again and again poured out their blood as martyrs, and their blood has been the seed of the Church; these are the men and the women who have come out of great tribulation, and have washed their robes and made them white in the blood of the Lamb; these are the men and the women who love not their lives unto the death; these are the men and the women who hold fast that which they have, that no man take their crown; these are the men and the women who follow the Lamb whithersoever He goeth; these are the men and the women who turn the world upside down, and all because it is wrong side up; these are the men and the women who are the light of the world and the salt of the earth.

Such are the anointed and sealed. Such an one was Moses, whose face "shone" with the reflected radiance of Jehovah's glory; such were Paul and Silas when the unwilling demon was compelled to acknowledge "these are the servants of the Most High God;" such was Martin Luther when he exclaimed with holy

boldness, "I would go to Worms though there were as many devils as tiles on the houses;" such a man was George Fox when he exclaimed, "I am sanctified, for I am in the paradise of God;" such a man was John Wesley when he said, "I consider the whole world as my parish;" such a man was John S. Inskip, when in his speechlessness he waved his fan as the palm-branch of victory before he departed; and such women were Lady Huntington, and Hester Ann Rogers. and Elizabeth Fry and the three Mrs. Judsons. And such are still left in the Church and in the world to-day. Praise the Lord.

## CHAPTER VII.

### THE HOLY SPIRIT'S GUIDANCE.

When the blessed Savior was consoling His afflicted followers in the sorrow caused by the announcement of His speedy departure, He promised them the Comforter, who should abide with them forever, and about whom He said that He would guide them into all the truth. We cannot suppose that He meant all possible truth or all actual truth in the absolute sense, nor all political truth, nor all social truth, nor all scientific truth, but all the truth necessary for their enlightenment, growth, and activity in a spiritual sense. Neither did He imply that to any one individual *all the truth absolutely* should be imparted, even in the sense alluded to, but simply all the spiritual truth which is necessary for that one individual to receive and to

use, for the guidance of his life in the sphere and the locality allotted to him.

The Holy Spirit, however, we should remember, has always been in no small measure the Guide of God's people. He guided them, we cannot doubt, in the patriarchal ages. He guided them in the times of Moses and of the prophets. He guided His true Israel, men like Simeon, and women like Anna, even in the four hundred years that intervened between the last of the prophets and the coming of Christ's forerunner and of Christ Himself. And even while Christ was personally on earth, the Holy Spirit was evidently at work in the hearts of His followers, for He said to them, "He dwelleth *with* you, and shall be *in* you."

In this Holy Ghost dispensation, therefore, we may expect, in accordance with the Savior's promise, that the Holy Ghost will be preëminently, and in a higher degree than ever before, the Guide of the Church and the Guide of the individual believer. And if guidance is one of the things which we all specific-



ally need, it is also one of the things which God has specifically promised.

Listen to the inspired words of the Psalmist of Israel: "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with mine eye." But if we are not willing to be guided gently and lovingly by the motions, as it were, of His eye, then He gives us the emphatic warning: "Be ye not as the horse or as the mule, which have no understanding, whose mouth must be held in with bit and bridle, lest they come near unto thee." Even the bit and bridle are in God's hands excellent instrumentalities for guidance, to those who are obstinate and self-willed. If we will not be guided in mercy, we may, when God wills it, be guided in judgment.

Whilst it is true, as remarked above, that *the truth* into which the Holy Spirit guides the Christian is spiritual truth, yet it is not to be understood that His guidance is excluded from our outward affairs, and the concerns of our daily lives. If He

cares for the sparrows, if the young lions seek their meat from God, and not in vain, if the lily of the field is clothed by His watchful care, surely He will not be unmindful of His own trusting children, when, in their blindness and ignorance, they look and pray to Him for help in their perplexities, and for light upon the path which they are to pursue. "If any man lack wisdom," says James—and who of us does not feel the lack of that very thing?—"let him ask of God, who giveth to all liberally and upbraideth not; *and it shall be given him.*" Most Christians believe in a general providence over the church and the world; but a special providence over the daily life of the believing and trusting Christian is no less clearly taught in Holy Scripture. Why, even "the *steps* of a good man are ordered by the Lord, and he delighteth in his way." Does not this mean guidance even in every-day secular matters?

In the first place, I remark that the Holy Spirit guides the Christian believer in some instances, *directly*, either

by communicating truth to him in a supernatural manner, or by *impressions* made upon his mind, which urge him almost imperatively to a certain course of conduct. How else can we explain the recorded facts that Paul and Silas "were forbidden of the Holy Ghost to preach the word in Asia;" and when, no doubt with perfect sincerity and with a desire to please God, "they assayed to go into Bithynia," "the Spirit suffered them not." Such experiences have occurred in the history of nearly all the Christian denominations, and notably in the earlier history of the Friends' Church. In asserting that very many since the days of the apostles have thus experienced, at times in their lives, such a supernatural guidance, I am not claiming for them an equality with the apostles, nor an inspiration like that of the writers of the Bible, nor an infallibility like to theirs, but simply asserting, as a historical fact, precisely what the Bible itself declares should be the privilege of God's

children in this dispensation even more than in former ones.

This direct guidance, however, although it must not be undervalued, and although it would, there is reason to believe, be much more common than it is if Christians had more desire for it, and more faith for its bestowment, is nevertheless to be received and followed with much caution. The danger arises from the fact that Satan, as well as the Holy Spirit, is permitted to make impressions—sometimes very vivid and very plausible impressions—upon the human mind. Disguising himself as an “angel of light,” he may make suggestions, even to the holiest person, which may have the appearance of great sanctity, and to be for the glory of God, when in reality they come from the pit of perdition. Here is the point at which many forms of fanaticism have their origin. Individuals sometimes think they are hearkening to and obeying the voice of the Holy Spirit, when they are in reality enslaved by their own carnal lusts. They

claim to have fellowship with God, when they are at the same time walking in darkness. These sometime, in their downward course, sink at last into Antinomian immorality, "put away a good conscience," and the next step is that "concerning faith they make shipwreck." God help us all to avoid this snare of the devil.

And this brings us to the second remark, and it is this: The Holy Spirit, much more commonly, not to say universally, *guides the people of God by means of instrumentalities*. These instrumentalities are very numerous, if we should mention them in detail, but they may all, or nearly all, be classified under one of four heads, viz.: The Holy Bible, the preached word, outward providences, and a sanctified judgment.

The great instrument for guiding Christian believers into the truth—and *all* the truth—is *the written Word*. The Holy Spirit Himself is the author of this wonderful Divine Book, and He gave it forth for the instruction of God's chil-

dren—yea, to be the Christian's Guide-Book to the end of the age. He operates with peculiar efficacy in connection with His own Book. He illuminates its pages. He interprets its meaning. He throws light upon its obscurities. He impresses its blessed truths upon the understanding and upon the heart.

Let no one think that because He has the Holy Ghost He does not need the Holy Bible. Let no one turn his back upon God's Book, lest God may turn His back upon him. It is a specious delusion of the evil one, to persuade the children of God that, on account of their spirituality, because they have the Holy Ghost in themselves, they may neglect the Holy Scriptures, or only read them when they feel specially *impressed* to do so. Rather are they to be consulted on every question of daily life, both religious and secular. And every impression claiming to be from the Holy Ghost should be applied to the test or touch-stone of Bible truth, and every revelation, however specious or plausible, which any may have

supposed themselves to have received from the Holy Ghost but which is at variance with the teachings of Scripture, must be regarded, to use the words of Robert Barclay, the Apologist for the Quakers in the seventeenth century, "as a delusion of the devil." "Beloved," says the Apostle John, "believe not every spirit, but try the spirits whether they be of God;" and the very best way to try them will be to see whether or not they agree with God's Word.

*Preaching* is God's appointed means of bringing Bible truth in contact with lost human souls, that they may repent and believe and be saved; and also of bringing the same truth in contact with believing souls, that they may be instructed and sanctified, and built up on the most holy faith. And so the minister of Christ, if he be sanctified and filled with the Holy Ghost himself, will often be the chosen instrument by whom the Blessed Spirit *guides* the believer as to the path that he must choose—the business which he must give up or adopt

—and the place to which he should go. How very necessary that he who thus becomes a guide to the blind should himself be enlightened—that he should walk in the light himself, in order to bring others into it—that he should himself have a single eye to know God's will, and a single heart to do it. God bless the preachers, and may they never be blind leaders of the blind, lest they and those who follow them fall into the ditch together.

God's Holy Spirit leads us by His outward providences. If the inward impressions made upon the heart are really from Him, He will bring about providences in the outward life which will correspond. If He wants any of His children to go to China as missionaries, He will so work in their outward circumstances and environments as to make it possible for them to go. Environments, in these latter days, have come to be regarded as almost omnipotent, but, thank God, they are His servants and not His masters. If God



wants us to do a certain thing He will sooner or later "open the way," by His providence, for the accomplishment of that thing.

And lastly, He will enlighten the judgment, so that we may discern between thing and thing—He will *reason* with us, and show us that complete dedication to Him is a *reasonable* service.

Beloved, be consecrated, be trustful, expect to be guided, claim the promises, and the blessed Comforter will indeed lead you all the journey through. Praise the Lord.

## CHAPTER VIII.

### THE STRIVING OF THE SPIRIT.

"And the Lord said, My Spirit shall not always strive with man."—Genesis vi 3.

When the Lord Jehovah says, "My Spirit shall not always strive with man," He clearly intimates that His Spirit shall and does strive with every man *for a season*. Every individual has his day of grace, during which it is possible for him to yield to these blessed strivings, and to repent and be saved. We cannot doubt that even the heathen, who have no outward knowledge of the gospel, are nevertheless sensible of the operation of the Spirit upon their hearts, making them uncomfortable in their sins, and begetting within them, however faintly and obscurely, desires for pardon and peace. But, alas; they know not where pardon and peace are to be found. God help them, and help the Christian world to a

speedy discharge of its duty in carrying the glad tidings of salvation through a crucified and risen Lord, to the ends of the earth.

In the meantime we dare not condemn to perdition those heathen who are obedient to the light which they have—who do the best they can under the unfavorable circumstances which surround them—who in the absence of any outward and written law of God, are a law unto themselves, giving heed to the intimations of their consciences, with such additional light as the blessed Spirit may vouchsafe to give them. Such as these we believe will be partakers of the benefits of Christ's death, and be saved in the end. But it is to be feared that the great mass of the heathen world are sinning without law, and perishing without law. Christians, remember your Master's command, "Go ye into all the world and preach the gospel to every creature." Only thus shall your own skirts be clear. The plan of man's redemption was no doubt formed in the counsels of Deity

before man was created. Peter tells us that the Lamb, without blemish and without spot, was foreordained (.R V. fore-known) *before* the foundation of the world; and John says that this same Lamb was slain *from* the foundation of the world. Therefore, when man sinned, the penalty of death, temporal, spiritual, and eternal, which would otherwise have been inflicted *immediately*, was arrested, and he was again placed under probation, and permitted to accept by faith the promise that the seed of the woman should eventually bruise the serpent's head. Thus we may reverently hope and believe that the first Adam, although his body died, was and is saved eternally by the blood of the second Adam, the Lord Jesus Christ.

And thus it comes to pass, that all the posterity of the first human pair, whilst they have received from them the dreadful legacy of inbred sin, are nevertheless born into the world under the blessed provisions of prevenient grace, so that through the atonement of

Christ they may be saved not only from the sin that is *on* them—that is, their own actual transgressions—but also from the sin that is *in* them—that is, their natural inherited depravity of heart. “The blood of Jesus Christ His Son cleanseth us from *all* sin.” Praise His Name.

What a blessed thought it is, in this connection, that through this wondrous plan of grace—extending from the creation of man to the end of the world—*all the children* are saved. Millions of human beings die in infancy. These Christ claims for Himself, every one. To be sure they are not born in a state of holiness and fitness for Heaven, for the poison of original sin is in their spiritual constitution. “Behold,” says David, “I was shapen in iniquity and in sin did my mother conceive me.” But they are born also under the blessed covenant of grace. They have committed no sin and are under no condemnation. If taken out of the world under these circumstances, we cannot for a moment doubt that the

blood of Jesus is available for the complete sanctification of their souls, and that they go at once to Him. Yes, we can praise the Lord that all infants and irresponsible persons who are called away from earth, are forever "safe in the arms of Jesus."

And for those who are responsible there remain—through the provisions of this same prevenient grace—the *persistent and earnest strivings of the Spirit*. If it were not for these strivings, our case would be hopeless. We should all rush together down to a common ruin. Through the co-öperation of the indwelling sin within us, and of Satan without us, we should be irretrievably overwhelmed with destruction. But whenever—either in the case of a saint or a sinner—the enemy comes in like a flood, the Spirit of the Lord lifts up a standard against him. Whenever temptation assails the unsaved soul, and the adversary is trying with all his wiles to induce him to give full play to his corrupt passions and desires, the Spirit cries, Beware! Even if He is

resisted and repulsed, yet every sinner must confess that often his understanding has been enlightened, and he has been convinced of his duty, and he has seen the blessings of the Gospel, and the beauty of the right way; as also that he has sometimes been alarmed at the danger of his position—that his heart has been sorely wounded by the word of truth; and that he has been brought to the point of making good resolutions, and even sometimes, for a season at least, has reformed his conduct and made some efforts toward a new and better life.

Now all this is the work of the Holy Spirit. And all this is constantly being experienced by the unsaved world; and yet very many of them are never converted. Ah, the wonderful power of this free human will! It can thwart and overthrow even the blessed counsels of omnipotence concerning our personal salvation. It can and does grieve, and vex, and insult, and, alas! Jesus says it can even *blaspheme* the Holy Spirit of God.

God save us all from this unpardonable sin, for Jesus' sake, Amen.

During His last discourse with His disciples, Jesus used these words: "When He is come He will reprove the world of sin, and of righteousness, and of judgment." According to Dean Alford, the word here rendered "reprove," involves the double sense "of a *convincing* unto salvation, and a *convicting* unto condemnation."

And then the blessed Lord proceeds to explain that the great sin of mankind—the "*root sin*"—is unbelief. Inasmuch as faith is the bond of union between the soul and God, it is and must be *unbelief*—*unfaith*—that, more than anything else sunders that union. Unsaved men have no adequate conception of what sin is. Of course they all have a conscience, and think some things wrong and criminal, and others right, but little do they think that the crowning sin of all, that which they are unconsciously cherishing in their own hearts, is the sin of rejecting Christ. The Holy Spirit *convinces* those



who will hear and obey of this paramount fact, and thus leads them to repent and believe the gospel; and those who will not hear are convicted by the same fact to their own condemnation. The great, horrible, stupendous, destructive sin of the world is unbelief.

And the world knows just as little of the nature of true righteousness. Unsaved men are often admirers, and some of them practisers, of outward morality, and that they call righteousness. But the Holy Spirit convinces them—where He can have right of way—that it is not by works of righteousness, any more than works of unrighteousness, that they are saved—that the only true righteousness is the righteousness of faith—that is, faith in the all-righteous Savior, who, when rejected of men, went to the Father and presented His own spotless purity to “the scrutiny of Infinite Justice and Infinite Love.” He convinces them of their need of saving righteousness obtained by faith instead of their own righteousness of filthy rags, and that we are to be made

partakers of Christ's spotless righteousness by faith in His blood.

And lastly, the Comforter will convince the world of judgment, because the prince of this world is judged. The original has the past tense—*has been* judged. The Savior was in the upper room, giving words of consolation to His disciples, and knowing that He was to die on the morrow, and yet He declares that the prince of this world has been judged. What a sublime utterance from a dying man! But the Holy Spirit will convince the saved soul, during its day of grace, that Satan is already a vanquished foe, and that the irreversible and undoubted issue of the conflict will be his eternal judgment and condemnation. And at the last, the same truths will be manifested in eternity when Christ shall have put all enemies under His feet, and God shall be all in all.

And we may use the word judgment in another sense. The judgments or decisions, or opinions and practices of this world are largely the judgments and de-

cisions and opinions and practices of the prince of this world. The Holy Spirit in His strivings with the world, is earnestly endeavoring to convince all that these judgments are wrong and erroneous and destructive. O that more would heed His words, and be convinced and saved! Praise the Lord for the strivings of the Holy Spirit.

## CHAPTER IX

### SANCTIFICATION NOT BY GROWTH NOR DEATH.

In the last memorable prayer of the Savior for His disciples, as given in John xvii., we find the expression. "Sanctify them through Thy truth." Again, in Hebrews xiii. 12, it is written, "That He might sanctify the people with His own blood." Still again, in Romans xv. 16, we read, "Being sanctified by the Holy Ghost." Once more, in Acts xxvi. 18, we learn of an "Inheritance among them which are sanctified by faith that is in Me." Lastly, in Hebrew x. 10, we read, "By the which will we are sanctified."

Summing up these plain declarations of Holy Scripture, we find that we are sanctified by the will of God; we are sanctified by the blood of Christ; we are sanctified by the Holy Ghost; we are sanctified by the truth, and we are sanctified by faith. Nowhere do we read that

we are sanctified by growth nor, that we are sanctified by death. Here, then, we might rest our argument, at least until some shadow of Scripture proof shall be produced, to show that by a gradual growth in grace we may at last attain to entire sanctification; or, on the other hand, that only when the soul is leaving the body, can it be cleansed from all sin.

But are not the different modes by which entire sanctification is received, as quoted above, contradictory and self-destructive? Could not an opposer say to us: If a man is sanctified by the truth, he is not sanctified by faith; and if he is sanctified by faith, he is not sanctified by the Holy Ghost, and so on? We answer that the different expressions employed in reference to this glorious work, are perfectly consistent, and fit into each other with beautiful simplicity and accuracy.

Each quotation is a part of the grand whole, and each presents one aspect of the great work, which is complete only when all are included. This we

shall proceed, with God's good help, to demonstrate.

We are sanctified by the will of God; for we read in another place, "This is the will of God, even your sanctification." God's will is the expression of His grace. His grace is the expression of His love. "God so loved the world that He gave His only begotten Son." It is therefore God's love, or God's grace, or God's will, that is the source of our sanctification.

But all gospel blessings are procured for us by the atonement of Christ. He, "of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." It follows, then indubitably, that the blood of Jesus is the ground of our sanctification.

Again, all gospel blessings are obtained by the faith of the recipient. From pardon up to entire sanctification and establishment in holiness, and all the transformings "from glory to glory," and whatever else is promised us in probation, "all things are possible to him

that believeth:" Hence it is man's faith that is the instrumental means from the human side of our sanctification.

But the actual cleansing away of inbred sin, is and must be the work of a Divine, omnipotent, personal agent, and this is the third person of the Trinity—the blessed Holy Spirit. It is Christ, and no one else but Christ, that has power to baptize with the Holy Ghost; and when the Holy Ghost is "poured out" or "shed forth" upon the heart of a consecrated believer, He operates as fire, consuming the dross and the tin and the reprobate silver; destroying the body of sin, removing the natural depravity, and sanctifying the soul. There is no difficulty, therefore, in accepting the fact that the Holy Spirit is the effective agent in our entire sanctification.

But God always honors His own inspired Word. The Holy Ghost convicts Christians for sanctification, by means of revealed truth, impressing it upon their understandings and upon their hearts, till they are brought to the point of

yielding all in consecration, and taking all in faith. And so, we conclude, that it is the truth of God, as revealed in Holy Scripture, which is the instrumental means, from the Divine side of our sanctification.

It is therefore beautifully and gloriously true, that we are sanctified by God's will, by Christ's blood, by man's faith, by the Holy Ghost, and by inspired truth. Praise the Lord.

It follows, from what has been said, that sanctification cannot be the result of growth in grace. There may be much growth before it, and there will be a far more rapid and vigorous growth after it. There will be an ever-increasing sense of God's love to us, and a corresponding increase of our love to Him. There may be, and will be an unceasing growth in sanctification, but never a growth into it.

And if many Christians are, in point of fact, sanctified upon their death-beds, it is only because, through ignorance or unbelief, or disobedience they have failed to measure up to their privileges and obligations while still living and in health.



The same consecration and faith which enables them to grasp the blessing when death is impending, would have brought a similar result if they had been brought into exercise at the beginning or middle of their Christian course. "Now is the day of salvation." Praise the Lord.

## CHAPTER X.

### SANCTIFICATION NOT IMPECCABILITY.

In an article recently published in the *Christian Witness* and quoted from *Zion's Herald*, occur the following sentences:

"It must not be thought however, for a single moment, that the 'natural man,' the *sarx*, is annihilated in sanctification. If it were, if sanctified, we never could be tempted, and thus we would occupy a higher plane of moral life than Jesus while on earth; and the children of sanctified parents would not have a sinful nature, so that by natural generation we would get more than we get in regeneration, and it would not be necessary to 'be born again,' in order to 'inherit the kingdom of God.'"

These positions, as well as various others assumed in the article referred to, indicate a very erroneous view as to what the real doctrine of Christian holiness is.

Not in any spirit of criticism or of controversy do I approach the subject, but with a sincere desire to uphold the truth of the gospel and to elucidate points which are often a source of misunderstanding and perplexity to honest seekers after holiness.

And, first, I would remark that no intelligent teacher of holiness claims or affirms any such thing as absolute perfection. That is an attribute of God alone. His perfections are infinite, and absolute, and underived. They are not received from any source outside of Himself, nor are they for a moment dependent upon any other being in the universe except Himself.

Now, while it is clearly required of Christians, in many texts of Scripture, to be perfect—and therefore it is their privilege, as well as duty, to be perfect in some sense—yet it is not in the same sense in which God is perfect, because all the perfection possible to the holiest Christian on earth is a perfection which every moment is derived from Christ,

and every moment dependent upon Him. It is true that Christian perfection is perfection in love, and therefore, in its nature, like the perfection of Deity, for "God is love," but then it is both infinitely short of the Divine perfection in degree, and it is of such a character that it could not exist a single moment if His grace and His Spirit were withdrawn from the heart. These facts, I think, ought to dispose of the objection so often urged against holiness preachers, that they teach absolute perfection.

Now, the scriptural terms about what is to be done with the "body of sin" are, in the Authorized Version, that it is to be "destroyed;" in the Revised Version, that it is to be "done away." The "flesh" is to be "crucified." The "old man" is to be "put off." The relation of the Christian believer to sin is that he is to be dead to it, becoming so and continuing so by the reckoning of faith. As the Bible does not use the term "annihilate," neither need we do so; but we do use and maintain and mean all that is

implied in the terms "destroyed," "done away," "crucified," "put off;" and we can never be satisfied, because we believe God is not satisfied with the human terms which have been substituted, such as "rendered inoperative," chloroformed, "repressed," or held in check.

But we are told that, if the carnal mind were really taken out of the heart, "we never could be tempted, and thus we would occupy a higher plane of moral life than Jesus while on earth." It would seem to follow from this statement that Jesus must have had a "carnal mind," or must have been a "natural man," in order that He might be tempted. But no Christian, surely, would dare to assert such a thing of Him, who was "that holy thing" that was born of the Virgin Mary, and who, during His whole life-time upon earth, was "holy, harmless, undefiled, and separate from sinners"—"a lamb without blemish and without spot." And, moreover, no one would maintain that our first parents had any "body of sin," or any carnality in their hearts, before they fell.

And yet they were tempted, and under the temptation they did fall. It was precisely when "Satan beguiled Eve" by his "subtilty," that the curse of depravity or inbred sin entered into the human heart; and from the first Adam this depravity has been by natural generation transmitted to all the posterity of this first pair, save and except the second Adam, the man Christ Jesus.

And this last remark disposes of the second objection that is urged against the destruction of the body of sin—the objection namely, that "the children of sanctified parents would not have a sinful nature," "and it would not be necessary to be born again." By such a process of reasoning as this we might prove that children born of perfectly healthy parents would not be subject to disease or death. But the inspired Word teaches us that in "Adam all died." So that, however healthy the parents may be, the children inherit mortal bodies from Adam, because through him "sin entered into the world, and death by sin." And in like manner

the disease of sin, as an inborn corruption of nature, is transmitted from the first representative head of the race to all his posterity. And thus the progeny of sanctified parents, as well as of others, are the subjects from their birth of this "infection of nature," received from their first parents. And having this seed of sin within them when they come to years of accountability, God's statement concerning them, one and all, is that "all have sinned, and come short of the glory of God," and hence all need the new birth.

As for those who die in infancy, they are saved by the atoning blood of Jesus, without repentance, or faith, or any condition whatever on their own part. In heaven, as upon earth, He says: "Suffer the little children, and forbid them not, to come unto me." All praise and glory be to the divine Savior of little children.

Therefore, although entire sanctification does imply the removal of the "body of sin," yet those who are entirely sanctified are still liable to temptation, and Satan, who knows, by previous acquaint-

ance with each individual, where his weak and unguarded points are—if, indeed, he leaves them unguarded—will see to it that the liability to temptation shall become a reality. And if the holiest person listens to Satan—if he gives him his attention, and begins to parley with him—if he fails to hold up before himself the shield of faith, and to abide in the shadow of the Almighty, then the adversary makes haste to inject sin again into the heart which has been perfectly purified, even as at first into the pure hearts of the founders of our race.

Thus it comes to pass that so long as we are in probation—that is, so long as we are in the body—we shall be liable to the attacks of this dangerous and insidious foe.

"A person may be sanctified to God," says Dr. Upham; "his heart may be pure in the Divine sight, and still there may be a constant struggle on the part of the 'old man,' or the 'old nature,' to regain possession. It is difficult to explain this, namely, that a truly holy heart may still



have a struggle antagonistical to sin, and oftentimes a fearful struggle; but it is probably owing, in addition to the direct temptations of Satan, to the tremendous power of antecedent evil habits. The principle of self-love, for instance, may, by Divine grace, be redeemed from its selfish attitude, and may be brought to its true subjective position, and become a holy principle, and yet, in consequence of its previous habits of inordinate exercise, there may be a strong tendency, which requires constant resistance, to resume its former position of irregularity and sin. This tendency is not, properly speaking, in the principle itself, but is forced upon it exteriorly, if we may so express it, by the law of habit; and therefore, although it is extremely dangerous, it does not appear to be necessarily sinful. The reformed inebriate has refrained from drinking, but the influence of the antecedent law of habit is still felt in his system. He is no longer guilty of the sin of drinking, but his liability to fall into this sin is greatly increased by his ante-

cedent evil habit. Something like this is the case with those who have just entered into that state where they can say they 'love the Lord with all their heart.' The enemy is cast out; but he avails himself of the influence of the law of habit to take a hostile attitude, and to seek a re-entrance."

If the sanctified believer is liable to temptation, it follows that it is possible for him to sin. Sanctification does not destroy a man's moral agency. He is still to choose to be kept and saved, and is kept and saved only while thus choosing. It is possible for him to fall, but possible also—let the Lord be praised—not to fall, because Christ is able to keep him from falling. It is only by abiding in Christ that he can be safe for a single moment. Therefore, he needs to watch and pray, and that continually.

Sanctification, then, is not impeccability. Holy people, like others, are still free agents. And yet we ought to say that, while there is still a possibility of falling, there is a greatly diminished

probability of doing so. The more holy you are, the more safe you are. Praise the Lord!

## CHAPTER XI.

### SANCTIFICATION AND TEMPTATION.

Temptation implies a tempter, and that tempter is the personal, malignant adversary of God and man, "that old serpent the devil and Satan." It is now understood and acknowledged by all intelligent teachers of holiness, that no state of grace, however exalted and however pure, can, in this state of being, exempt us from being tempted. We may set it down as a fixed fact, that the adversary will be permitted to assail us with his evil suggestions and enticements so long as we are in the body. This is a part of our probation; and as it is permitted by an all-wise God, so, on the other hand, it comes to pass by the exercise of that divine prerogative which belongs to Him alone—the prerogative of bringing good out of evil, or, to express it otherwise, of overruling evil for

good—that even temptations have a blessing attached to them.

“Blessed,” says James, “is the man that endureth temptation;” and that must mean, as is justly remarked by Hannah Whitall Smith, “that endureth the long persistence and the frequent recurrence of temptations.” How thankful we ought to be that temptation is not sin; that it is only yielding that is sin; and that every contest with the wily foe in which we are victorious, by the grace of God, gives us greater strength to resist future assaults, and really results in blessing to our souls.

Our blessed Savior was tempted in all points like as we are, and yet without sin. So by His keeping power we also may be preserved from sinning, and then the temptation which was intended for our destruction will redound to our salvation, because it will bring about our chastening, our child discipline, our strengthening, and our establishment.

It is not only true that the holiest persons will be subject to temptation

through life, but it not unfrequently happens that their temptations are greater in exact proportion to their holiness; that is to say, as they surrender themselves wholly to the Lord, and trust Him for a clean heart, Satan's assaults upon them became not less frequent and less severe, but precisely the reverse. This is sometimes a source of disappointment to the newly sanctified soul. Many may have fondly hoped that, so soon as they surrendered all and received by faith the blessing of heart purity, they should have nothing afterward but plain and smooth sailing, nothing but flowers and sunshine in their path, and, that so far as Satan is concerned, he would give them a wide berth.

Now, in one sense all this is true. There is certainly no peace like the peace of God, that passeth all understanding. There is no joy like the joy of God's full salvation, and Satan is not permitted to walk upon the highway of holiness, though he may still shoot his arrows there. While surrendered and trusting, the holy

man or woman is "safe in the arms of Jesus." But we are still on probation, and we have to do with an adversary who hates holiness, and hates those who are holy, and who will leave no means unemployed to beguile, to deceive, and to destroy.

The more you resist the temptations of such a malignant being as he is, the more he will be induced to try his full strength upon you, which it will not be necessary for him to do if you yield easily; and for this reason it is often the case that we never realize how powerful the devil is, until our hearts are sanctified and we have steadfastly set our faces toward Heaven.

The children of Israel were not sent to Canaan by the nearest route, because, after nearly two centuries of slavery, they were not in a condition to overcome a determined, warlike people such as the Philistines. As they became better acquainted with the Lord's dealings and learned to trust Him more, He allowed them to meet their enemies in battle;

but their severest and most protracted wars were after they came into the land itself. But while they abode in union with their commander, whenever there was no Babylonish garment nor wedge of gold in their camp, every battle was a victory.

And so in God's flock now, it is still true, as foretold by Isaiah, "He shall feed His flock like a shepherd, He shall gather the lambs in His arms, and carry them in His bosom, and shall gently "lead those that give suck" (Isaiah. xl, 11 Rev. Ver.). That is to say, both the young converts and those who administer to them the sincere milk of the Word shall be cared for by the Lord Jesus with more than a mother's tenderness and more than a father's love. But when sanctified and filled with the Spirit, and established in holiness, then it becomes true that "the people that knew their God shall be strong and do exploits" (Daniel xi. 32, Rev. Ver.). Oh, for a generation of stalwart Christians, of spiritual athletes, who may be strong and do ex-



plots! And we trust and believe they are coming.

It will be seen, therefore, that very great temptations are often a sign not of a low, but of a high, state of grace; for if you are beset by "principalities and powers and wicked spirits," it is because you are in heavenly places. Heavenly places are not Heaven, for in Heaven there will be no wicked spirits, no evil, and no temptation. Do not be discouraged, beloved; if the warfare is long and severe, it will nevertheless be true, if you obey and trust your Commander, the Captain of salvation, that the victory will be constant and complete.

As a rule, those who claim to be exempt from temptation are either on or over the verge of fanaticism. It is very generally those who think they are impeccable—that is, that they cannot sin—or who think they cannot die, or who think they never make mistakes, while other people know they do, or who suppose themselves to be so full of the Holy Ghost that they do not need the Holy

Bible, or the preaching of the Word or the means of grace, and who, as George Fox said of some in his day, "run out into imaginations,"—it is those who claim that they are not tempted.

I will venture, however, to observe that I am not sure but that occasionally there are exceptions to this rule. It seems to me that I have known a very few persons who were not fanatics, but patient and diligent students of the Word, humble and self-denying followers of the Lord Jesus, working faithfully in His vineyard, and reaping a harvest of souls, and remaining in Christian fellowship with their churches, who, by the grace of God, were enabled to walk so closely, so very closely, to the Lord Jesus that they could testify in self-abasement, and to the honor of God, that Satan did not molest them.

It is altogether probable, nevertheless, that if such cases occur, it is only "for a season" that the tempter has departed from them. All believers no doubt have their resting spells—their Elims with

their palm-trees and wells of water, and some even their mounts of transfiguration, where they would love, as Peter, to build tabernacles and continue permanently—but soon the glory passes away, and they come to the foot of the mount, only to be confronted with a demon so obstinate and so fierce that he cannot be cast out save by prayer and fasting.

And so to every sanctified believer who thinks or knows that he is not tempted, I would say, "Keep awake. Live in the watch-tower. Pray without ceasing. For more than likely, in the words of another, the tempter 'is now assaulting thee by not assaulting thee, and knows that he shall conquer when thou fallest asleep.'"

The temptations of a sanctified heart may be said in general terms to be wholly from without. While the "infection of nature," the remains of carnality, still continue in the heart, there will be a disposition to cherish the temptation, and to make a favorable response to the suggestions of the evil one. Inbred sin always says "yes" to Satan, and always says

"no" to God. But when perfect love has been wrought in the soul, when it has been sanctified wholly, then it reckons itself, and, through Christ, realizes itself to be dead indeed unto sin, and promptly repels the temptation. There is no "Parley the Porter" within to open the castle gates to the enemy without. And yet it is possible still to listen to Satan, and to reason with him until he again injects sin into the heart that had been clean, just as of old he "beguiled Eve," whose heart was perfectly pure, "by his subtlety."

And in this connection, what an unspeakable blessing is a sanctified imagination! It is a task of no small magnitude to get rid of, if one has long been addicted to the habit of impure reverie. The chambers of the soul have been covered over, as it were, with unclean pictures, and there the unsanctified heart, in hours of leisure, and in hours of wakefulness by day, and still more by night, loves to revel. When such an individual is sanctified wholly, there may still re-

main the weakening results of antecedent evil and corrupt habits, the habit of evil thoughts, and in that point he will still be more liable to temptation than elsewhere. O my God, give to me and to all my readers an imagination so thoroughly sanctified and reconstructed that, "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report," we may think on these things, and not on their opposites. Amen.

All men and women and responsible children are tempted of the devil. Sinners and saints are thus tempted. Justified Christians and sanctified Christians are alike subjected to these assaults of the evil one. No state of grace is exempt, nor are we promised any exemption so long as probation lasts. However trying it may be, however contrary to our wishes it may be, however we may strive to avoid the conflict with the powers of darkness, still the great adversary will

pursue us with unwearied diligence worthy of a better cause.

Satan is a spiritual personality. He has intelligence of a high order, and a very strong will. He will leave no means unemployed to accomplish his foul purposes. Evil is his good. He "walketh about as a roaring lion, seeking whom he may devour." He rests not day nor night that he may accomplish the ruin of an immortal soul. He is more than Protean in his forms and suggestions. He leads the sinner captive at his will. He entices the Christian into backsliding, and if he yields, then he tries to sink him to despair. He tries to discourage where he cannot overcome. He accuses the believer to God, and God to the believer. He is the devil, the liar, the tempter, the deceiver, the destroyer, the old serpent, the prince of the power of the air, the god of this world, the spirit that worketh in the children of disobedience. God deliver us from his wiles!

Even the Lord Jesus Christ Himself was assaulted by this malignant enemy. Yes,

in all points in which His obedient followers were tempted, He, their master, was tempted, yet without sin. We may be truly thankful, therefore, that there is no sin in being tempted. The sin is in *yielding*, or in *cherishing* the temptation till it takes root in the desires and the will, resulting finally, if not resisted and overcome, in the sinful word or the sinful act. The disciple is not above his Master, but everyone that is perfect shall be as his Master. And, therefore, even those whose hearts are perfect in love shall be tempted. But, on the other hand, we have the blessed assurance, "In that He Himself hath suffered, being tempted, He is able to succor those who are tempted."

The words tempt and temptation are used in Scripture in two senses. The Apostle James tells us that "God cannot be tempted with evil, neither tempteth He any man," and yet we read in Genesis that "God did tempt Abraham." In the one case it means to entice to evil—in the other it means to try, to test, to prove.

We are further informed by James, that "Every man is tempted, when he is drawn away by his own lust and enticed." And that expression gives us largely the philosophy of temptation. There is in all of us by nature a "lust"—in the form of inbred sin, or original depravity, reaching out after forbidden things, in one direction in one, and in another direction in another—but we are not to forget that back of the temptation is the tempter, and whithersoever the "lust" in each individual *tends*, there he artfully places his baits and his traps. And so long as lust continues, so long as indwelling sin remains in the heart, the adversary has an immense advantage, because the unsanctified desire within the heart responds favorably to his artful suggestions from without. God help all His tempted children to get rid of lust. And this He is always able and ready and willing to do.

Temptations, or tempting objects, or tempting thoughts, are first of all presented by the wily enemy to the *intel-*



*lect*; and it is his wish and purpose that they should pass through the intellect into the sensitive and volitional part of our nature, so as to induce in the appetites, the propensities, the affections, and, finally, in the will, a *wrong action*—wrong either in kind or in degree. We are sometimes tempted to admit into our hearts feelings and desires which ought not to exist at all—as when the devil tempted Jesus to worship him as an equivalent for receiving at his hands all the kingdoms of the world. This thought was presented to the intelligence of the blessed Savior, but was instantly repelled, because the willingness to worship any person or anything but God could not exist in His holy heart a moment.

At other times, we are tempted to a perverted or excessive indulgence of feelings and desires, which, to a certain extent and with proper limitations, may be innocent and right. This remark applies particularly, but by no means exclusively, to the appetites and propensities connected with the body. It is needful

and right that we eat and drink for the sustenance of our physical life and energy. It is a great blessing to have a healthy appetite for food, and perfectly right and proper to enjoy it, giving God the glory for His abundant supply of all things needful for our tables. But to eat merely for the gratification of the palate, and to search far and wide for expensive and luxurious delicacies, just for the *pleasure* we may have in eating them—in short, to become gourmands, or gluttons, or epicures, or drunkards—this is gross sin.

And, in like manner, the appetite or propensity designed by the Creator for the best of purposes that of the propagation and proper rearing of the human race—this desire also, when allowed to run riot, and either indulged to excess or perverted from its legitimate and restricted use, terminates in the basest sensuality and licentiousness. How many thousands—yea, how many millions—of human beings since the days of the great

lawgiver have been buried at Kibroth Hattaavah—in graves of lust!

Now, when man was created he lived upon the fruits of the garden of Eden. The body was in entire subjection to the soul. All the appetites and propensities were normal, and only exercised legitimately and in accordance with the will of God. When sin entered, and death by sin, then the relations were changed. The body became the master, and the soul the slave. Sin brought him into grievous bondage to his lower nature, but Christ came to redeem him from this bondage and to bring him into the glorious liberty of the children of God. Glory to His name!

And we need not wonder that Satan is ever ready to spread his temptations in the way of unwary feet in this very regard. Not content with tempting men to excess in lawful and natural appetites, he also seems to have *invented*, by his diabolical ingenuity, a great number of perverted and sinful appetites, such as the love of tobacco, alcohol, opium,

chloral, and Indian hemp. There is scarcely a nation under heaven, if there be one, which has not, with his wicked assistance, discovered and used something or other by which to become intoxicated.

In view of these astonishing facts, Christian believers in all ages, led astray no doubt by the same artful foe, have tried to overcome the propensities connected with the body by rigid asceticism, by punishing the body, by forsaking society, by dwelling in hermitages alone, or in monasteries and nunneries, in select societies—hoping to *exterminate* their physical appetites. But into their seclusion they have still been followed by the fiercest temptations, and although separated from the world they could not be separated from themselves.

God does not design to *annihilate* our physical appetites and propensities, but to *sanctify* them. He does not wish to make us anything else than men and women, but he does wish us to be *holy* men and women.

Now, the practical point of my whole

paper is this, whether tempted to feelings which are altogether forbidden, or to an excess or perversion of feelings which in their proper sphere are legitimate, we are to ascertain by a careful study of the Holy Scriptures, illuminated by the Spirit, *just where temptation ends and sin begins*, and then seeking aid from God in fervent prayer, we are resolutely to turn from the wrong and follow the right. God help us all to do so! And He will. Praise the Lord!

## CHAPTER XII.

BE YE THEREFORE PERFECT EVEN AS YOUR  
FATHER WHICH IS IN HEAVEN IS PER-  
FECT.—MATTHEW V. 48.

The word perfect is applied in the sacred Scriptures, not only to our Heavenly Father, and to Jesus Christ—of whom it is recorded that He was made perfect through sufferings—but also to many of God's people, in the old dispensation as well as the new.

"Noah was a just man and perfect in his generations, and Noah walked with God." "I am the Almighty God. Walk before me and be thou perfect." "Hast thou considered my servant Job a perfect and an upright man, one that feareth God and escheweth evil?" "Solomon, my son, know thou the God of thy father, and serve Him with a perfect heart and with a willing mind."

In the New Testament the precepts and

testimonies having reference to perfection are still more numerous and pointed. It is perfectly certain, then, that there is a sense in which God requires His children to be perfect, and of course makes it their privilege to be so—for duty and privilege are twin-sisters in the household of God.

But the direct command of our Savior, which is quoted at the head of this article, seems to challenge our faith, and to stagger our comprehension by the tremendous, the infinite impossibility, from a human stand-point, of measuring up to such a requirement. In the presence of such a precept we shrink back appalled, and utter, in the depths of our despairing hearts, the language of the Psalmist of old: "It is high; I cannot attain unto it."

But let us look again, and look prayerfully. We observe that we are not directed to be *equal* to our heavenly Father in perfection. *That* would indeed be utterly impossible. It would be impossible not only for man, but for angels. It would be impossible—for Gabriel, who

stands in the presence of God. It would be impossible even for Michael the archangel—if Michael be a creature, and not, as some suppose, the Eternal Word Himself.

The perfection of God inheres in all His attributes, and is infinite and absolute, and independent of all other beings. The perfection of the most exalted of His creatures is finite, and derived, and dependent—derived, that is to say, each moment that it exists, from the Lord Jesus Christ, and every moment likewise dependent on Him.

But we are commanded to be perfect *even as our Father which is in heaven is perfect—not perfect in an equal degree, but perfect with the same kind of perfection*, so far as its nature is concerned, which appertains to Him.

What, then, is the essence of the perfection of God? Let us ask, first, what is the essence of God Himself? And John answers us at once tersely and boldly, *God is love*. His attributes are many. His



essence is one. "Thy nature and Thy name is Love."

If, then, the essence of God is love, it follows that the essence of His perfection is the perfection of love. And now we begin to see standing-ground. The absurdity and impossibility of being perfect even as He is perfect vanish before the light of love.

For even we Christians are told by the beloved apostle, that we may and must be perfect in love. And the true definition of perfect love is a love that "casteth out fear"—not the reverential filial fear of an accepted child, but the fear that rises from unbelief, and disobedience, and the carnal mind—the fear that "hath torment."

Now, perfect love in the Christian is the active and positive side of holiness. It is love that places God in the center of the heart and loves Him supremely. It counts nothing too costly to lay at His feet. Like Mary of old, it is ready to break the alabaster box containing the most precious ointment which we can

buy with the devotion of a life-time—the costliest sacrifice that is in our power to make—and pour it on the Savior's head, no matter what Judas may criticize the extravagance, and no matter, but all the better, if the house is filled with the "odor of the ointment."

And then again this perfect love enables its possessor to love his fellow-men individually and as a race with a love that is pure and right—just the love in kind and in degree which is appropriate to all and each. This is to love our fellow-beings *in* and *for* God. We are not required to love all persons *equally*—but only to love *rightly* and *purely*.

Such Christians love (1) their own families and those with whom they are providentially thrown into close relationship; (2) their fellow professors of holiness, those who are living witnesses to the cleansing power of the precious blood of Jesus; (3) their own particular churches; (4) the whole household of faith; (5) the world of sinners lost—and they are willing to spend and be spent that sinners may

be converted and believers sanctified, and all Christians built up on the most holy faith.

Now God's activities are infinite. Man's are finite. God's infinite activities are swayed and controlled by love. What He requires of us is that our finite activities shall be swayed and controlled by love. And if they are so, then we are perfect *even as* our Father in Heaven is perfect. We are perfect in love even as He is perfect love. Praise the Lord. Here endeth the exegesis. May the Lord bless it to everyone who reads.

## CHAPTER XIII.

### PRESERVED.

When Paul prays for the Thessalonians that they may be sanctified wholly—using the Greek aorist tense, which describes a definite and nearly always an instantaneous action—he also prays that their whole spirit and soul and body—putting the spirit first as the most important, and the body last as the least important—may be preserved blameless, unto the coming of our Lord Jesus Christ.

First, then, we are to be made blameless in sanctification, and then kept so. And it is God's work, not our own. "Faithful is he that calleth you, who also will do it."

In the 56th Psalm, David exclaims: "Thou hast delivered my soul from death." The Lord had preserved his life and saved his soul. He was a converted child of God. But he adds: "Wilt

thou not deliver my feet from falling, that I may walk before God in the light of the living?" And this surely must be the heartfelt desire of every child of God; namely, that his feet may be kept from falling. In the 116th Psalm we find David acknowledging that this prayer had been answered—and even more than answered: "Thou hast delivered my soul from death, mine eyes from tears, and my feet from falling. I will walk before God in the land of the living."

Preserve is fruit or other substance so thoroughly impregnated with sugar that it will not spoil. If the saccharine principle is too small in quantity, if there is not enough to completely neutralize the acid, the fruit will become sour and unfit for use. So the whole character of the Christian believer must be thoroughly sweetened; all the acidity and acerbity must be removed from it by the Holy Ghost baptism, and the infusion of perfect love, before he is in a condition to keep well, so that he will not turn sour even in the hottest sunshine (of persecu-

tion), or the severest thunder storm (of insult and abuse). Now, the keeping as well as the sweetening belongs to Christ. We cannot make ourselves sweet—nor can we keep ourselves so. "The Lord is thy keeper." "Those that thou gavest me I have kept." And the instrumentality by which we experience the keeping is the same as that by which we experience the sweetening—namely, our faith. So Peter tells us that we are "kept by the power of God, through faith, unto salvation." As we are sanctified by faith, so also are we preserved by faith.

Faith is to the spiritual life what breathing is to the physical life. I take the oxygen of the air into my lungs this moment; it purifies my blood, which goes coursing through the tissues of my body, giving life and nutriment to every part; but when another moment comes, I must take another breath; another moment, another breath; and so on. My life is made up of successive moments, and kept up by successive acts of breathing; so that, when I cease breathing, I cease living. In

like manner I am trusting in Christ this moment, and He keeps me. "His blood cleanseth me from all sin." Another moment comes, and I trust Him, and it cleanseth still; another moment, and it cleanseth; and so on to the end. A constant succession of acts of faith is needful for the soul, as breathing is for the body.

Another thought about breathing: That which at first is difficult becomes easy by habit. The first respirations of the new-born child are painful and hard. A man resuscitated from drowning or suffocation breathes gaspingly and laboriously. He must for a time devote his whole attention to his breathing. He must bring his will to bear upon that one function. He must exercise both his voluntary and his involuntary muscles to keep up his breathing. But when respiration becomes established, the process then goes on by virtue of physiological law—goes on without the attention of the individual—without any conscious exercise of his volition—whilst he is engaged about other business, and not thinking at

all of his breathing—nay, even when he is in the unconsciousness of sleep.

In like manner we find that not infrequently the exercise of faith, by those who are just struggling into life, or in those who are just being restored from back-sliding, is exceedingly difficult. Their whole attention needs to be directed to the matter of believing. Their wills must be brought to bear in aid of their believing power; they must strive and determine to believe; and thus by degrees their spiritual respiration will become established, it will become the holy habit of the soul to trust in Christ; they will naturally turn their thoughts to Him when disengaged from necessary business, and He will not be unmindful of them when taken up with their appropriate duties. Consciously or unconsciously, their union with Him will be maintained; and in the valley and shadow of death, when mind and memory are failing, when the departing one cannot even recognize the friends around his bed, nor remember the covenant that he has made with his God, He



will remember it, He will look in mercy upon his dying child, and will be present to receive the redeemed spirit to the embraces of His everlasting love. "Precious in the sight of the Lord is the death of His saints."

But let us not forget, beloved, that while we are in the world we are to purge ourselves "from all these" (earthly pleasures and hindrances), that we may be "vessels unto honor," "sanctified and meet for the Master's use." It is for His own use that He sanctifies us. It is for His own use that He preserves us. And oh! how it will please Him, if we are so cleansed from all moral defilement, and so filled with the Spirit, and so kept by His power, that we may indeed glorify God with our body and our spirit, which are God's. Praise the Lord!

## CHAPTER XIV.

### A PLEA FOR ORTHODOXY.

[This address was read before the finishing class in the Biblical Department of Earlham College.]

We live in an age when the foundations of our holy religion are being attacked as perhaps never before. Free thought is to a large extent degenerating into free thinking. Christianity is boldly assailed from all quarters at once. The Book of Revelation is coolly requested to stand out of the way of advanced thought, of so-called science, of culture, of progress, of criticism, of scholarship—aye, and of sociology, and of anarchy, and of free living. Almost every evangelical doctrine of the gospel is boldly challenged. Almost every Christian dogma is dogmatically assailed. Inspiration is denied, the Trinity is denied, the Deity of Jesus Christ is denied, the atonement is denied, the unity of mankind is denied, the fall of man is denied, the personality of the devil is denied, everlasting punishment

for the finally impenitent is denied; and as for orthodoxy in general, it is both denied and ridiculed.

And infidelity like paganism in the early Christian centuries is assuming the aggressive position and striving to place Christianity on the defensive. It is sought to expel the Bible from the public schools at the demand of a minority which does not accept its doctrine, and perhaps of many besides who, while intellectually believing its truths, are not willing to conform their lives to its precepts. The privilege of Sabbath desecration is claimed and demanded by those who do not believe in any Sabbath at all, and by those who wish to turn the blessed Lord's day into an occasion for holiday reveling and riot. Not satisfied with universal freedom, men are beginning to demand universal license. Lawlessness is lifting up its head in nearly all lands, and every man is claiming the privilege, like Israel in the period of the Judges, to do "that which is right in his own eyes."

I do not utter these words as a pessi-

mist, nor with any discouraging view of the situation. On the contrary, I never felt more hopeful and more assured of the triumph of the religion of Christ than now. The Christian church is founded upon the eternal Rock, and the gates of hell shall not prevail against it. The Captain of our salvation is invincible. He is King of kings and Lord of lords. They that are with Him are called, and chosen, and faithful. Victory is assured. Triumph is certain. Already by faith we are more than conquerors through our Lord Jesus Christ. Never were there so many Christians in the world as to-day. Never was the work of foreign missions so earnestly and successfully and extensively carried on as now. Never was the truth of the gospel so rapidly and so broadly disseminated both at home and abroad, as now. There may be, and most likely there is, a hard fight before us, but we engage in the conflict with the joyful certainty that we are on the winning side. That thought should give us hope, and courage, and enthusiasm.

Now the class before us to-day has been studying Theology. We have studied it from the orthodox stand-point. We claim that Theology is a science, and infinitely the most important of all sciences. We have decided once for all that God has made a revelation to man, and that what He has revealed is included in the books of the Old and New Testament. We claim that these books are inspired in a sense quite distinct from and beyond any so-called inspiration that may be ascribed to human productions, either in literature or art. The Holy Scriptures are inspired in such a sense as to make them supernatural and infallible. We believe them to be the truth of God from Genesis to Revelation, and we therefore bow to their authority, and consider every question decided when we have a "Thus saith the Lord."

We believe, therefore, the first verse of Genesis. If Atheism says, In the beginning, matter; if Pantheism says, In the beginning, thought; and the antitheistic wing of evolution, says, In the begin-

ning, force; and Agnosticism says, In the beginning, nobody knows what—we say with our Bible, In the beginning, *God*. We—this class and their teacher—are just simple enough to believe what John tells us about the Christ; that all things were made by Him; and what Paul says, that He is before all things, and by Him all things consist; that He was with God and was God before there was a material universe, before there was a sun, or moon, or earth, or star, or man, or animal, or tree, or plant, or *protoplasm*.

We believe in the Trinity of the Godhead; that is, that there are three distinct Divine Persons in one undivided substance. We are not Tri-theists, believing in three Gods; we are not Arians, fancying that the Son was created by the Father, and the Holy Spirit by the Son; we are not Sabellians, maintaining that the Father, the Son, and the Holy Ghost are only three manifestations of one divine personality. We are not Unitarians, denying the divinity of Jesus

Christ, in order to maintain the unity of the Godhead. We are not Swedenborgians, regarding the personality of the Father and of the Holy Ghost as absorbed in that of the Son. One God in three persons, as taught in the Bible, is our doctrine. "We know," in the words of Mansell, "that God is three in one, because that is revealed. We do not know *how* He is three in one, because that is not revealed, and we can know it in no other way."

We believe that the Lord Jesus Christ is the Son of God; that in Him dwelt all the fullness of the Godhead bodily; that He is both divine and human; that He is true God and perfect man; that He exists as one person in two natures, "undivided and indivisible forever." We cannot comprehend the mystery, but we can believe, and rejoice, and adore, and love.

We believe in the vicarious atonement, that Christ died for our sins, according to the Scriptures; that He bore our sins in His own body on the tree; that He took our place on the cross, that we might

share His place in glory; that He took what we deserved, that we might share in what He deserves; that He was delivered for our offenses; that He was wounded for our transgressions; that He was bruised for our iniquities; that the chastisement of our peace was upon Him, and with His stripes we are healed. The sacrifice of Christ was expiatory, because it was an offering for sin; it was vicarious, because it was an offering for the sin of another; and this is the whole matter in a nut-shell. And there need be no shrinking from the blessed doctrine that Christ died on the cross to make reconciliation between God and man, and that this reconciliation included both parties—the aggrieved party, which was God, and the offending party, which was man. God, in His infinite wisdom and infinite love, chose to accept the sacrifice of Christ in lieu of the penalty due to guilty man, on condition that the offending party should also accept the sacrifice, and should repent and believe the gospel; and all this not because God was implacable, but because



he was placable; because he so loved the world, that He sent His Son, and devised a plan of salvation by which He could be just and the justifier of him that believeth in Jesus—yes, a glorious plan, in which mercy and truth have met together, and righteousness and peace have kissed each other.

Therefore, we—this class and their teacher—reject all uninspired theories of the atonement: the Gnostic theory, which resolved the whole sacrifice of Christ into an appearance, a seeming, a phantasm, an illusion; the Satan theory, which maintains that Christ's death was a ransom paid to the devil to get man's soul out of his possession; the expedient theory, which refers the atonement only to the matter of the government of the universe, and ignores its propitiatory character; the optional theory, which refers the whole matter of the atonement to the will of God, which will might have determined some other method of satisfying the claims of justice to be quite as effectual, or might have determined that no satis-

faction at all was necessary; the commercial theory, which regards sin as a debt, and teaches that "Christ as God-man gives to the Deity more than the whole creation could render," and the surplusage is set down to man's credit; the moral theory, adopted by nearly all rationalists; and the "rescue theory," and all other unscriptural theories, and adopt the propitiatory and substitutional theory of the Bible; a revelation, on the one hand, of the infinite justice of God, and on the other hand, of His infinite holiness.

Nearly all those who reject the vicarious atonement, by whatever name they call themselves, are either Universalists, on the one hand, or Unitarians on the other. Some form of Universalism or some form of Unitarianism is traceable in their teachings. Now, the fundamental error in both these systems of doctrine is that they underestimate the enormity of sin, or the holiness of God, or both. Universalists, as has been remarked by Dr. Steele, believe that God is too good to damn them, and Unitarians believe

that they are too good to be damned. And so it is our purpose, as God may help us, to continue to preach and teach the vicarious atonement, and to advocate its universality; that is to say, that it was made for all, while at the same time it becomes effectual only in the case of those who believe; that the elect are whosoever will, and the reprobate are whosoever *will not*; that while atonement is *for* sin, redemption is *from* sin and its consequences; that those who accept the atonement are redeemed; that those sinners who repent and believe the Gospel are regenerated by the direct agency of the Holy Spirit; that those Christians who consecrate and believe are sanctified wholly by the same Divine Personal Agent, and those who continue in faith and obedience to the end shall experience forever the rewards and the glories of the heavenly world, while those who die finally impenitent shall go away into everlasting punishment. The various heresies of "modern thought," such as Restitution, which is at least semi-Uni-

versalism; Christian Science; Infallible Guidance, so that the guided one cannot make a mistake; and the Oriental Theosophy, Astrology, Occultism, and even Buddhism, Antinomianism; the idea that depravity is indestructible, even by the power and grace of God; the doctrine that carnality existed in the heart of Jesus Christ—these and all similar errors and isms have found and shall find no place in our teachings.

I hope to be pardoned for introducing, in this connection, the following passage from a recent sermon by Charles Spurgeon:

“‘Nothing will really feed the soul but Jesus.’ Reading yesterday, in ‘Israel, my Glory,’ a book by Mr. Wilkinson, who is the director of the Jewish Mission at Mildmay, I saw a statement there which was quite new to me. He is speaking of the Jewish passover at the present day. Now you know what the passover was according to the law of Moses—how a lamb was killed, and the blood was sprinkled on the lintel and the two side posts,

while the flesh was roasted and eaten. The Jews at this day observe the pass-over, but they observe it in a way which is according to the rabbis, and not according to Moses. On the table there are passover cakes, lettuce, chervil, parsley, as the bitter herbs. What is there at the Jewish passover at the present time instead of the lamb? A bone—a *bone*, mark you, with no meat upon it—only a bone. The blood is gone, and in place of it is an egg. The lamb is gone, and instead thereof is a bone. ‘Ah me! how can they thus make void the law of God?’ This I said involuntarily, but very soon I remembered that I could not blame the Jews, for they are only imitating the Christians. Go and hear many who pretend to preach the gospel. Where is the Lamb, the sacrifice to be fed upon? Where is the sprinkled blood? Why, they are ashamed to speak of the blood. They think the very word is vulgar. But what do they give us? A bone; a bone—a bone of modern thought put in the place of the Lamb, who ought to be fed

upon by all the living "‘Israel of God.’"

It will be observed that I have merely been stating, and this in the most cursory manner, a few of the orthodox doctrines taught in the Biblical Department of Earlham College. I have not argued them at all. And the omission so to do has been intentional. It is precisely what I would urge in a few concluding remarks to the finishing class who are just leaving us, and expecting to engage in the work of the Christian ministry. You will neither have the time, nor will it be your duty, to answer in your public ministerial labors all the caviling objections which may be urged against the orthodox doctrines of the gospel. If you choose to engage in debate on evangelical truth with those who oppose it from without, or with those who pervert it from within the church, let it be outside of the pulpit. Your one vocation is to preach—not modern thought, but *the Word*. Do not spend the precious time of a sermon in *proving* that the Bible is true. Assume it and assert it. Do not argue the question

whether God exists or not. Take it for granted, as your Bible does. *State* the truths of divine revelation; urge their acceptance upon lost men, outside the church and inside; reprove, rebuke, exhort, with all long suffering and doctrine, and study to show yourselves approved unto God—workmen and workwomen that need not be ashamed, rightly dividing the word of truth. Preach the law to impenitent sinners, but let it be a schoolmaster to bring them to Christ. Preach the gospel to all men. Preach holiness to God's children. Hold up the two messages which God has given you in the Bible. the one for the unsaved, "Repent ye, and believe the gospel," and the other for believers, "Be ye holy." Let the burden of your discourses ever be, "Behold the Lamb of God which taketh away the sin of the world."

But you will ask me: Are there not times when we must earnestly contend for the faith once delivered to the saints? Yes, and I am not forgetting it. But the contending must nearly always be done

by a calm, persistent *witnessing* to the truth of this faith, and not by logic, nor argument, nor dialectics, and most especially not by preaching on controversial topics, and in a controversial spirit. State as distinctly and as forcibly as you can, under the leadership of the Holy Ghost, what the doctrines of the Bible are on fundamental and vital points, and never admit that there is any doubt about these things. It is for others to deny or to inject doubts into peoples' minds if it must be done. *Your* business is to utter the truth as revealed in the Word, and expound it, and apply it. Be dogmatic, therefore, with a holy dogmatism. Speak the truth in love, but speak it firmly, and faithfully, and fearlessly. Again I say, "*Preach the Word.*"

I do not give this advice because Christianity is weak and will not bear argument, but because it is strong and does not need it. What it does need is to be presented and expounded, and urged upon the acceptance of dying men. I do not by any means undervalue Christian schol-



arship, and the judicious criticism of the Holy Bible by candid men who are qualified by long study and experience for the delicate task. I am truly thankful that God has given to this generation *one* Joseph Cook, whose great gifts of learning and research have been devoted to the work of successfully exposing and demolishing the many phases of skeptical and rationalistic error, and I am also thankful for the patient labors of those scholarly men of different nationalities and various religious opinions, who are striving to secure, as far as possible, an accurate text of the inspired scriptures, and the best possible translations into the vernacular of the living nations of the world. God bless them, one and all, and bless their self-denying labors; but even after every right concession is made to the value of that kind of work, I am still disposed to adopt the strong language of one recently called from earth to heaven, when he says: "*Nine hundred and ninety-nine out of every thousand [ministers] are called to declare and wit-*

*ness to the truth, and let its logical defense alone."* (*The late Sheridan Baker, of Ohio.*)

Go forth, then, beloved, armed with the Bible, the sword of the Spirit, and with the shield of faith. Go forth and fight your battle. Go forth and do your work. Go forth and witness for Christ. Go forth in the power of the Spirit. Go anywhere and everywhere, preaching the Word. "The field is the world." Go and tell the old, old story—ancient but ever new. Let not the silver trumpet in your mouth give any uncertain sound. Let us have a good account of you, while you and we are permitted to live on earth—and when the evening call is heard, come home one and all of you, bringing your sheaves with you. God bless you. Farewell.

## CHAPTER XV.

### THE RECKONING OF FAITH.

“Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.”—*Roman vi 11.*

The word “*likewise*” refers the reader at once to the preceding verse, in which we are told that Christ died unto sin once, and that He liveth unto God forever; and from this the inspired apostle passes directly from the Master to the disciple, and says “*likewise*”—that is, *just as* He died to sin on the cross, and liveth unto God forever in resurrection glory, *so* ye also, His followers, are to reckon yourselves *continuously* (present tense of the Greek) dead spiritually unto sin, and alive spiritually unto God, *through* or *in* Jesus Christ our Lord.

Deadness to sin was, several years ago, tersely defined by Dr. Daniel Steele to mean a state of grace in which there

should be no more response to the suggestions of sin than is made by those who are lying in the church-yard of Trinity Church, New York, to the traffic and bustle of Broadway. It was he also who first made the distinction between deadness to sin as an act, and deadness to sin as a state: "To be dead to sin as an act is not to do that act; to be dead to sin as a state is not to be in that state."

Let us illustrate these very true statements of Dr. Steele. Take the sin of murder, a most heinous crime. Anyone who never actually takes human life, may be said correctly to be dead to the sin of murder as an act. He never kills anybody, and therefore never *commits* murder.

"*But*," the Apostle John says, "he that *hateth* his brother is a murderer." If, therefore, there be in the heart of an individual hatred, or malice, or revenge, or envy, or jealousy, or any kind of hostility against his fellow-man—even though he may never raise his hand to injure any person—yet God calls him a murderer.

He is not dead to the sin of murder as a state of the heart.

And it is the same with all other sins. He who "looketh upon a woman" to exercise or indulge lascivious desires, is an adulterer, though he may be quite clear of the criminal act. He who only lacks opportunity to lay his hand upon his neighbor's goods is a thief, even though he may never actually steal. He who is honest only from policy is not honest at all.

I am far from saying that the inward disposition to evil is *equally criminal* with the outward act; but simply pointing out the undisputed fact, that such an inward disposition *exists* in the human heart, and that while it does exist, the individual is not *dead to sin*.

Sin exists in *being*, before it exists in *doing*. "A man is not a sinner," says an English writer, "simply because he does evil; he does evil because he is a sinner." In other words, men are sinners by nature—the subjects of depravity or inbred sin—and you may train them as you will in

their unregenerate state, and still evil will come out of them, because it is in them.

Now, our text undoubtedly requires us to be dead to sin *both* as an inward state and as an outward act. Recur again to the man who has murderous dispositions in his heart. Let such an individual seek and find Christ's baptism with the Holy Ghost—let the dross and the tin be consumed—let the inbred sin be removed—let the heart be purified by faith—and then he will be dead to the sin of murder—both as an act of the hand and as a state of the heart. And so of all other sins. Praise the Lord.

But we are to reckon ourselves, and that *continuously*, dead *unto* sin. This expression points us to the fact that there may be a spurious or a counterfeit or a pretended or a supposed death to sin which is *not real*. This has been illustrated by the action of the opossum, which, in order to protect itself from the dogs or the hunters, feigns itself dead, and, lying flat on the ground, exhibits no sign of life what-

ever. But if fire be applied to the animal in this condition, it will speedily become active enough. So it is with the Christian who is not dead *indeed* unto sin—he will squirm and writhe and complain when he finds himself in the midst of firry trials. This is because the self-life is not yet extinguished—the flesh is not crucified—the body of sin is not destroyed. He is not dead indeed.

Observe, in the next place, that we are to reckon ourselves "alive unto God through Jesus Christ our Lord." This side of our reckoning is of equal importance with the other. If we are to be dead to all the motions and suggestions of sin on the one hand, we are to be alive to every intimation of the Divine Spirit on the other. As a continual motive power, superior to all others, we shall find in our experience that "the love of Christ *constraineth* us."

It is possible, beloved, to reckon ourselves dead to sin, and thereupon sink into a state of quietness and inactivity, not to say listlessness and unconcern,

in which there shall be little or no Christian activity, and little or no fruit, instead of the abundant fruit which alone glorifies God. From such a state it is easy to fall into backsliding. And all this is because we do not reckon ourselves alive unto God at the same time that we reckon ourselves dead unto sin.

To be alive unto God in the sense here pointed out by the apostle, is to be baptized and filled with the Holy Ghost, and to be actively engaged in whatever Christian work we are called to take part in, under His Divine leadership. We find, in testimony meetings, that some persons assure us that they were sanctified wholly at a certain time, and at a subsequent period—perhaps a month or six months or more—they were baptized with the Holy Ghost. Others testify that the Holy Ghost baptism was the means of their sanctification, by consuming the inbred sin, and hence that the two experiences were co-etaneous.

These latter are undoubtedly correct, as is demonstrated by the pentecostal bap-



tism of the Apostolic Church, which, according to Peter, purified "their hearts by faith." The probability is, that those who state that they were sanctified wholly *before* they were baptized with the Holy Ghost, have made the mistake of reckoning themselves dead to sin, *without* at the same time reckoning themselves alive unto God. When this latter reckoning *was* made, however, they found themselves baptized and filled with the Holy Spirit. Glory be to Jesus!

Whether the suggestion just made—and made first, I think, by Dr. Sheridan Baker—be true or not, I think it is quite certain that entire sanctification and the Holy Ghost baptism have such a relation to each other that whoever has one has the other—just as in the case of justification and regeneration—and notwithstanding the fact that, so far as the consciousness of the individual is concerned, sometimes one experience is recognized first, and sometimes the other.

And now we must turn to an analysis of the word *reckon*. Some Christians,

and even some noted evangelists, assure us that the word here means *pretend*, or *make believe*, or *act* as if you were dead to sin; but remember all the time that you are *not* so dead. One even states that if you *were dead*, you would be incapable of reckoning at all. Now most surely it is preposterous to maintain that the Holy Spirit—to say nothing of that earnest man of God, the Apostle Paul—would leave on record such child's play and such mockery as this would amount to. It cannot be. The Apostle Paul was somewhat givento reckoning. It was in this manner that he consoled himself in the midst of such sufferings, sorrows afflictions, and persecutions as have scarcely ever occurred in the history of any other single individual. "For *I reckon*," says he, "that the sufferings of this present time are not worthy to be compared with the glory that shall be revealed in us." Ah, my reader, was Paul reckoning *then* without his host? Was he reckoning a thing to be true that is not true? Nay, verily! Nor is he telling you to

reckon a thing to be true which is not true, when he tells you to reckon yourself dead to sin—always *through* Jesus Christ our Lord, and never by any power or merit of your own.

It is true it is not just the reckoning of logic, with its syllogisms and premises and conclusions. Nor is it the reckoning of mathematics, with its numbers and its diagrams and its demonstrations. But it is a loftier reckoning than logic or mathematics ever knew—even the sublime *reckoning of faith*—the reckoning that believes God—the reckoning which Abraham exercised when he “staggered not at the promises of God through unbelief, but was strong in faith, giving glory to God, and being fully persuaded that what He had promised He was able also to perform.” Now, our God sometimes calleth things that be not as though they were—that is, He makes things real which to our consciousness are not so—and thus when, in obedience to His command, you reckon yourselves dead to sin and alive unto God, He

makes what you reckon in faith to be real in fact. Reckon then in faith, and *He* will make the reckoning good.

The word *reckon* does not at all mean to fancy, or imagine, or suppose, but to *count*, to *calculate*. Given the factors necessary to the solution of a problem, and by reckoning you arrive at the result. The factors in our text are, God's promises and commands alike in the Old Testament and the New, urging His people to be holy, and promising to make them so, and our acceptance of the provision He has made for our cleansing, by faith, and then by the reckoning alluded to the result is secured.

My excellent friend, R. Kelso Carter, makes a beautiful point on this text, from what is termed by mariners the *dead-reckoning*. Sometimes for days together the sun is hidden by clouds, and no observation can be taken with the usual instruments for determining latitude and longitude. *Then* the captain ascertains by the *compass* what direction he is pursuing, and by the *log* the rate at which

the ship is sailing, and thus, by marking out his daily advance on a chart, he is enabled with great and even astonishing accuracy to determine when and at what point he will sight the shore toward which the voyage is directed. What he reckons becomes real, when he tells the passengers, "Within five minutes we ought to see the Irish coast," followed within the specified time by the cry from the lookout, "*Land ho!*"

Beloved, resort at once, I beseech you, to the *dead-reckoning*. "Reckon yourselves dead indeed unto sin, and alive unto God, through Jesus Christ our Lord. AMEN. Glory to the tri-une God.













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